THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

Pacific School of Religion Berkeley, Calif.

VOL. XXVI, No. 4 OCTOBER, 1919

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The New-Church Review

The NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the REVIEW aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, and of Mr. B. A. Whittemore and the Rev. E. M. Lawrence Gould; with the Rev. Messrs. James Reed, H. Clinton Hay and William F. Wunsch in an advisory capacity.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(POSTAGE TO CANADA 12 CENTS, AND TO EUROPE 25 CENTS EXTRA, PER ANNUM.)

Entered at the Post-Office at Boston as Second Class Matter

THE
NEW-CHURCH REVIEW

VOL. XXVI] OCTOBER, 1919 [No. 4

CHRIST THE NEED OF THE HOUR.

BY THE REV. EVERETT K. BRAY.

"I AM the way. . . . No man cometh unto the Father but by me": so solemnly declared our Lord Jesus Christ. "This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," declared Peter to the Jews. And because of the conviction and fervor and power with which he and John asserted these truths, even the Jews could not resist them. "They took knowledge of them," we read, "that they had been with Jesus." They had found "the way"; and by the "name" that saves, they were living and working.

It was this absolute trust in Jesus Christ, and Him alone, that gave to the Apostolic church its pentecostal power. To them, His was a "name that is above every name"; and they believed with all their being, "That at the name of Jesus every knee should bow, of those in heaven and in earth, and under the earth, and every tongue should confess that Jesus Christ is Lord." In that faith they lived; in that faith they testified and preached, until pagan thrones stood trembling and pagan doctrines crumbled, until sinners left their sinning and scoffers turned to martyrs, until myriads of myriads of souls knew by conversion and consecration the truth of what was proclaimed, knew within their own

experience the holy Presence and the precious guiding saving power of the risen Jesus. "I know Whom I have believed," they said; and "I do all things through Christ Who strengtheneth me." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Then, truly, "God was in Jesus Christ reconciling the world unto Himself." And the world paused in its pagan madness, and gave Him audience.

But what shall we say of today?

Do we believe in Him today as they believed in Him then? Is there the same unequivocal outspoken declaration of Him by all of the universal Church which bears His name, that there was then? Alas, alas, No! Today there is in many quarters questioning, doubt, apology; and all too often in the message of those who have taken upon themselves the awful obligation and pledge to declare Him to the people, we find feebleness and qualification and hesitancy,—a faith cut asunder with "may be," and "perhaps," and "if"; and even, in places, an outright denial. *"May be* Christ was actually Divine, in all the fullness that He claimed; *but perhaps* He exaggerated some points." *"If* we could believe all the miracles that are attributed to Him in the Gospels we should be glad; *but,* owing to our advanced learning today, we cannot; the Virgin Birth, for one thing, is utterly impossible, and we believe must be the fiction of the over-zealous imagination of His early followers." Such is the implication, even when not the open avowal, of much that comes today from the lips and the pen of alarming numbers of those who "stand in the holy place," pledged to preach, and therefore by earth and heaven expected to preach, "Jesus, the Savior of Men," Jesus, the Word made flesh, Jesus, our Lord Immanuel.

But when these fail, what shall we expect to become eventually of the sheep whose shepherds so manifestly know not where they are going? I do not say this in condemna-

tion or accusation; I am stating a condition, simply. It is a condition that exists, and that the Church must frankly face. Men are doubtless honest in their doubts and in the qualifications which make their message a half-apology; but this hurts the more the power of the hold of the Gospel with the people. "If the teachers are doubtful," say they, "of half of their message today, who knows but that they may even doubt the other half tomorrow? And why should we take them so seriously, since we have enough that can occupy our time in the things that we really know? Why bother about this religion, if it is so uncertain?" This, sooner or later, becomes the reasoning of the common people, where their leaders have lost their way.

Hand in hand with this weakening in the preaching of Christ has come an increase in the preaching of popular topics of the day; and this supposedly to please and hold the people. But there never was, we believe, a greater mistake. What the people lose interest in is the dilution and apology, and not the Gospel; and what they want and hunger for is the full Gospel and all the Gospel, and not topics of the day. Every subject under the sun is being preached from the pulpits of Christendom; *every* subject, —when there is just One Subject to which they were dedicated: the Word of God, and that Word made flesh. Our Sunday sermon topics are laid out for us by every public-spirited body, from the National Government down to the Woman's Auxiliary of our local city, and even, on occasion, by some enterprising Home Building Association or philanthropic Life Insurance Company!! It is simply taken for granted that we are waiting to preach anything and everything but the one thing it is our supreme commission to preach,—everything but Jesus Christ, through Whom alone is salvation, through Whom alone is growth and prosperity and happiness in the life-eternal.

There may be many reasons for this falling away in many quarters; but there are two, which, it seems to me, must stand at the head of the list. In the first place, there is the strongly entrenched supposition that the facts of natural

science disprove the spiritual claims of the Bible, and place them in the category of impossibilities; and that, therefore, all records of the supernatural are only so many myths, so many fictions of over-wrought imaginations. In the second place, there stands the disconcerting fact that Christ has not made His Second Coming in the flesh, which Christians have so long expected, and counted on to make, the one incontrovertible proof of Christian truth.

So when the oracles of worldly learning thunder from their place of might the edict that material science has written the last word in the doom of all that is supernatural in Christian faith, the faithful ones still waiting for His Second Coming in the flesh can meet the challenge only with the claim: "Our proof is yet to come"; and because of this, and because they cannot bear the taunt which echoes back, one by one the faithful ones grow silent, and the name of Christ lies dead upon their lips. Like Nicodemus, they only come to Jesus "by night," for fear of those who will call them credulous, and laugh at their lack of "learning."

Accordingly the name of God is coming to be more upon the lips of Christians than is the name of Christ. There is a sound of freedom and distance about the name of God, and an accepted indefiniteness and unknowableness, that, even by most of the oracles of worldly learning, lets that name pass unchallenged. But there are those who are even coming to feel that they should not mention the name of God even without carefully qualifying and naturalizing their definition of the word, lest some one should challenge the soundness of their learning, and look upon them as naive or primitive; and, hard as it is to believe, these still call themselves teachers of Christianity!

Paul warned against this at the very beginning of the Christian Church: "Beware," he said, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily."

Now, if any man thinks that he can separate the religion

of Christ from Christ Jesus Himself, he is mortally mistaken. What has made the teaching of Christ vital to convert and transform and lift the souls of men has always been Christ Himself,—"the same yesterday, today, and forever." His are the "words of eternal life" because He is Himself "the Word." He is the power that saves, and not His system of morals and ethics and theology. His final commission to His disciples to preach the gospel over all the world to every soul, was made a vital, living thing by His unqualified assurance: "Lo, I am with you always"; and "all power is Mine, in heaven and in earth."

And when men or nations or churches forget and leave behind this soul of the gospel, and try to go on with the rest of it, they have only a form without the life, an engine without the power,—and the downward grade is the only one that they can take.

The individual, or the religious society, or the church, that gets away from the name of Jesus, grows spiritually cold, and becomes eventually a light without a flame, a denatured faith that lacks a soul. Denying His Deity in order to assert that "we can all be Christs," does not, as is intended by its advocates, lift us up; for, instead, it only brings Him down Who in being "lifted up" only, can draw all men unto Him. His power is not in being made a man, but in being, as He is, "God manifest in the flesh" (1 Tim. 3:16), the infinite Father Himself made known to men, and called "the Son of God." "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself"; and he that sees and knows and serves the Son, even the Lord Jesus, sees and knows and serves the Father, even the infinite God who dwells within Him. For such is the mercy of infinite Love, such the plan of infinite Wisdom, that the "unknown God"—and otherwise unknowable—draws near to us, and dwells with us, in Jesus Christ.

And this is the truth that must come back to the world,—"which we have loved long since, and lost a while." There is no other Way, no other name whereby we must be saved, no other approach to the Father but through Him.

Christ no longer delays His Second Coming; He has come already: but not as He was expected,—not any more than His first coming was as men expected. Even as at that first coming, He came "a Light into the world," "and the world knew Him not," and "His own received Him not," so now He has come "a Light" again, the Light of His own glorified Person "in the clouds" of the letter of the Holy Word, and in the clouds of the honest questions in the minds of men. And to every soul who so anew has seen Him, and known Him, He has come indeed, "with power and great glory." To those souls there can be no more doubt. They have been "shown plainly of the Father." They "know Whom they have believed," and that He is "with them, their God."

This Second Coming is essentially a coming as "the Light," the light of His own Divine and glorious Presence, breaking and rolling back the darkness of human misinterpretation and misunderstanding of His holy message in all the Scriptures. It bids us read again the Scriptures, in a brighter light than men have read them in before; to read them in the light of the Gospels' fullest, highest claims, and let the recorded words of Jesus tell us *all* they will. It bids us dismiss our pre-conceived, man-taught, theology, and read anew the Holy Word in the light of the revolutionizing declaration of Jesus, that within the Scriptures,—through Moses and Psalms and Prophets,—there runs a testimony concerning Himself.

If we have willing hearts, and give heed to this message of the Second Coming, we are soon given, as were the two on the road to Emmaus, "an opened understanding," so that our eyes "are opened," and we know the true meaning of His words, and of all the Word; know that He never intended to come again in the natural body, that indeed He explicitly taught, when His words are rightly weighed, that He would not do so. So likewise we come to see that the real teachings of the Scriptures are not in any way in conflict with the facts of science; but, on the contrary, they are in perfect harmony with them,—the only conflict in the past

having been between false *deductions* from the facts of science and false *interpretations* of the meaning and the purpose of the Scriptures.

Read the Scriptures in the light of their highest claims, and Christ Jesus will come again to His own; His Second Coming will be a demonstrated fact, and He in all His saving power will call the world again to repentance and to newness and wholeness of life.

This is the need above every need of the world's present hour. External restraints are being thrown to the four winds; government superimposed from without is rejected, and government from within is the significant alternative. Government by the people is of necessity fundamentally government from within; and if the people are not right in their hearts, then woe betide the political and social government that they may erect. However perfect it may be in form according to theory, it cannot, by any law of earth or heaven but work out corruption, if corruption rules in the hearts of those who make and keep it. Let this truth be known from occident to orient and from pole to pole: There is no safety for the world, no righteousness, no justice, and no peace, save in the name and strength of Jesus Christ our Lord. Today, as in apostolic times, with individuals and societies and nations, "There is none other name under heaven given among men whereby we must be saved."

Brotherhood is a name upon all lips today; but let no one be deceived to believe that the millennium is here because of that. For unless brotherhood is actually in the hearts of men, it cannot be in their society; and self-interest cannot put it there, neither can morals or ethics put it there; nothing else can do it but the "love of God in Christ Jesus, our Lord." Sacrifice is the price of brotherhood; every one must bear some cross to make it possible; patience is its guarantee, for brothers must bear with brothers as souls that must be reached and helped,—that must be won and saved for the Father's kingdom. And there is no power in earth or heaven that can put and keep this spirit of sacrifice

and patience in the souls of men, but the accepted presence of the Lord Jesus in their hearts.

This is no time for temporizing, or for asking or caring what the world may think of us. It is the time to face the world, with just one thought uppermost,—the thought of its overwhelming need of the Savior Christ. "I am not ashamed of the gospel of Christ," said Paul to the cynical smile of Rome, "for it is the power of God unto salvation to every one that believeth." And just thus boldly the message must be proclaimed to all the reckless world today. And this is the message:

There is one God; and that God is Jesus Christ in His glorified Humanity; as soul and body and life-activity make one man, so Father, Son, and Holy Spirit make one God, one Divine-Human Person. The only way that we can conceive of God, and all that we can ever here or in heaven know of Him, we see in Jesus Christ; for in Him alone is God made manifest to us. No man on earth or in heaven can ever come to the Father but by Him, and he that sees Him and comes to Him, sees and comes to the Father,—for Father and Son are one as soul and body are one in man.

Listen to this message, O heart of man; listen, O world in your need today; and heed the Christ that yearns for you, the Christ that calls to you, to come to Him and live,—as you have never lived before. Pause in your mad conceits, O learned ones; stop in your recklessness, O you who are losing the race, and you who are wretched and faint. Fall to your knees before Him, as did the three on the mount of the Transfiguration, and as did John in Patmos. See, see the infinite God in infinite Love and glory, pouring Himself forth to you through the face of the glorified One; see those arms of power in tenderness outstretched to bless you, and to lift and lead you. Make the great surrender; give yourself to Him without one wish held back; let Him take you, where you are, and make you and do with you what He wills; give Him the right-of-way in all your heart and

mind and life: and all contrary things you then will count, though gained, as loss.

And there, when He comes and touches you, and says, "Arise, be not afraid," you, too, will see "no one but Jesus only"; and the voice will come again, as convincingly as it came to John of old, "I am the First and the Last; I am He that liveth, and was dead; and behold I am alive forevermore." "I am Alpha and Omega, the beginning and the ending . . . who is and who was and who is to come, the Almighty."

Then go to your place in life; go while He leads the way; go, with His hand upon you, and tell the gospel to every creature, and work it out in the world around you; tell it by word and by deed and by the newness of life that is in you: that "The Lord God Jesus Christ reigns, Whose kingdom shall be for ages of ages"; and that He calls you to follow in His train.

This is the song and the gospel of heaven. Let us, by His grace and power to save, make it the song and the gospel of earth.

"Even so come, Lord Jesus."

Everett K. Bray.

THE SPIRITUAL BODY.

By the late Rev. Frank Sewall, D. D.

THE joyful note of the Easter message, "He is risen," is taken up some thirty years after that sublime event by the Apostle Paul in his letter to his mission circle at Corinth, in which he discusses our Lord's risen body as the great fundamental fact of the Christian faith and hope, and therewith the subject of the kind of body in which men shall rise from the dead.

It is a very remarkable fact that the doctrine he there declares regarding our resurrection-body, is the one that the Christian Church afterward in its formulated theology for centuries has flatly denied; and yet this passage from Paul's letter has been the stated Scripture lesson in the burial service of the Anglican Protestant Church, and has been read over the graves of dear ones of thousands and millions of grieving people seeking consolation from the Word of God. The consolation is there in Paul's answer to the question, "How are the dead raised up? With what body do they come?" "It is raised," he says, "a spiritual body"! For "there is a natural body, and there is a spiritual body."

In direct contradiction to this,—the earliest Christian doctrinal statement regarding our resurrection, following our Lord's own words in the Gospel,—the preachers have for centuries past gone on teaching that it is the *natural*, the material, and not the spiritual, body that is raised. Whatever they have known or not known about the spiritual body that Paul declares is raised, they have insisted, with the most narrow and rigid purpose, on the resurrection being that, not of a spiritual, but of a natural, a material body. Such have been the representations in Christian art, in song, and in commemorative monuments for practically

all the years of Christian teaching up to the dawn of the new dispensation and the gospel of the New Church, which not only restores the assertion of the spiritual body, but gives us definite knowledge of what the spiritual body is.

The clinging to the dead body in the old Christian theology, is like the clinging to the letter of the Gospel regardless of its "spirit." This, though "it killeth" when clung to in opposition to the clearly revealed spiritual truth, still, we are taught, in the Divine Providence has served to preserve some sort of faith in man's life after death, in those minds whose conception of life and its reality is so gross as to identify these only with matter; so that if they did not believe in a material body after death, they would reject all belief in life after death whatever. It seems to have been permitted in the Divine Providence for men to interpret the language of the Gospel in this material way, and especially to base their faith in a material resurrection on the statements of the two great universal creeds of Christendom—the Apostles' Creed and the Nicene Creed; so that there are thousands of people today who hold that to renounce the belief in a resurrection of the material body is to renounce the creed itself. But, a little examination will show how erroneous this interpretation is. It would be positively offensive to any just principle of interpretation to hold that the framers of these great creeds were ignorant of Paul's teaching—of Paul's definition, the first one, as I have said, ever to be given of the resurrection; namely, that it is raised a "*spiritual* body." The Apostles' Creed declares a belief "in the resurrection of the body," and the Nicene Creed in the resurrection of "the dead." Note that the Nicene Creed does not say "the dead body." It speaks of those who are dead in having passed from earth to the life everlasting. Now seeing that the Apostles' Creed declares "the resurrection of the body," and Paul the Apostle declares that the body that is raised is a "*spiritual* body," is it not altogether an unnatural—a forced and unreasonable position to hold, that the Apostles' Creed teaches a resurrection of the material body?

The grossness of this error becomes only the more apparent when we examine Paul's argument for the belief in the resurrection of our bodies at all. Paul bases this belief on the resurrection of our Lord's body. "If Christ be not risen," he says, "then is our faith vain."

But our Lord's risen body, while a most real and substantial body, was clearly not a material body. It was not the mortal and corrupt body of the tomb. It was anything but that. It was glowing with life and power and radiance itself. It passed hither and thither in the sight of the believers, and was manifest even to other senses; but without any of the conditions and limitations belonging to a material body. People of primitive minds have conceived of matter as being the only substance; and because they read that the disciples saw and touched the Lord's body after the resurrection, therefore they conclude it was a material body. But our Lord's risen body was a substantial and glorified and Divine body; and those who saw it, saw it with an opened spiritual vision.

What they saw was no longer the spirit veiled in the form of mortal, corruptible matter, but Spirit in its very reality as Divine Substance. To have held that our Lord's risen body was one still confined to the limitations of space and time,—a mere mortal, corruptible body,—would really have been to deny our Lord's resurrection altogether, and to call Him back to earth and its perishable, vanishing delusions.

There is vastly more, too, in Paul's doctrine of our Lord's resurrection than the commentators seem to have discovered in their discussion of this verse of Paul's epistle. You will notice he says:

> If Christ be not risen, then your faith is vain, and ye are yet in your sins. . . . If in this life only we have hope in Christ, then we are of all men most miserable.

Does not this mean that our Lord's resurrection opens to men's fealty the reality, not of matter and earth, but of a spiritual world, and of a real life out of or above the

material body which is put off? And does it not mean, too, that if our Lord's victory over the hells was naught,—if he fought for us in vain,—if his cries that "It is finished," and that "I have overcome the world" were false,—in short, if this was all a delusion, then men remained still in their sins, without a visible and all-powerful Redeemer and Savior in whom they might believe as not having lived for a time, in this life only, but as living forever in His risen and glorified Divine Humanity, the One God to whom "belongs all power in heaven and on earth."

Seeing thus how positive and how logical is Paul's teaching of the spiritual body and the spiritual world, let us consider briefly what is that spiritual body which the Apostle so positively asserts *is* the body that is raised.

That men have spiritual bodies in which they live after death, is abundantly shown in the Scriptures, where there is not a single instance of men appearing, whether in the form of unknown angels, or of those prophets and others who were recognized, but what this presence was a bodily presence, and not that of any fading shadow or ghost or other unhuman being. But apart from these abundant declarations of the revealed Word in regard to the spiritual bodies of those in the other world, we have the conclusions of reason itself from all that we know from our own consciousness, and from the results of the study of man's mind-body, that our only real bodies are spiritual bodies, just as the only real man in us is the spirit, and not the flesh and bones we here wear.

This doctrine is set forth so lucidly by Swedenborg in what he teaches, not only from his profound knowledge as a physiologist and an anatomist, but also from "the things heard and seen" by him in the spiritual world, that we cannot do better in answering the question "with what bodies do they come," than to quote him directly. Even the statements so familiar to New-Churchmen will profitably bear the calm reflection, the most searching reason, of repeated study. In our ritual this passage has taken the place of that "faith once delivered to the saints" by the Apostle Paul in

the fifteenth chapter of his first letter to the Corinthians. We may keep this comparison in mind.

The Doctrine of the Resurrection.—Man is so created, that as to his internal he can not die, for he is capable of believing in God, and also of loving God, and thus of being conjoined to God by faith and love; and to be conjoined to God is to live to eternity.

This internal is with every man who is born; his external is that by means of which he brings into effect the things which are of faith and love. The internal is what is called the spirit, and the external is what is called the body. The external, which is called the body, is accommodated to uses in the natural world; this is rejected when man dies: but the internal, which is called the spirit, is accommodated to uses in the spiritual world; this does not die. The internal is then a good spirit and an angel, if the man had been good when in the world, but an evil spirit, if the man had been evil when in the world.

The spirit of man, after the death of the body, appears in the spiritual world in a human form, altogether as in the world; he enjoys also the faculty of seeing, of hearing, of speaking, of feeling, as in the world; and he is endowed with every faculty of thinking, of willing, and of acting as in the world. In a word, he is a man as to all things and every particular, except that he is not encompassed with that gross body which he had in the world; he leaves that when he dies, nor does he ever resume it.

This continuation of life is what is understood by the resurrection. The reason why men believe that they are not to rise again before the last judgment, when also every visible object of the world is to perish, is because they have not understood the Word; and because sensual men place their life in the body, and believe that unless this were to live again, it would be all over with the man.

The life of man after death is the life of his love and the life of his faith; hence such as his love and such as his faith had been, when he lived in the world, such his life remains to eternity. It is the life of hell with those who have loved themselves and the world above all things, and the life of heaven with those who have loved God above all things and their neighbors as themselves. The latter are they that have faith, but the former are they that have not faith. The life of heaven is what is called eternal life, and the life of hell is what is called spiritual death.

That man lives after death, the Word teaches, as that God is not the God of the dead, but of the living, *Matt.* xxii: 31; that Lazarus after death was taken up into heaven, but the rich man

cast into hell, *Luke* xvi: 22, 23, and the following verses; that Abraham, Isaac and Jacob, are there: that Jesus said to the thief: "This day shalt thou be with me in Paradise"!

That which is material does not live of itself, but only that which is spiritual: therefore whatever lives in man is his spirit, and the body only serves this, as an instrument is subservient to a living, moving force. Since then every thing that lives in the body, and, from life, acts and feels, belongs exclusively to the spirit, and nothing of it to the body, it follows that the spirit is the real man: or, what is the same thing, that man considered in himself is a spirit, and that the spirit is also in a form similar to that of the body; for whatever lives and feels in man belongs to his spirit,—and everything in him, from head to foot, lives and feels. Hence it is, that when the body is separated from its spirit, which is called dying, the man still continues to be a man, and to live.

When the body is no longer able to perform its functions in the natural world, corresponding to the thoughts and affections of its spirit, which it has from the spiritual world, then man is said to die. This takes place when the motions of the lungs and of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world; for man himself lives. It is said that man himself lives, because man is not man from the body, but from the spirit, since the spirit thinks in man, and thought with affection makes man. Hence it is evident that man, when he dies, only passes from one world into another. Hence it is that death, in the Word, in its internal sense, signifies resurrection and continuation of life.

And when man thus passes from the natural into the spiritual world, he takes with him all things belonging to him as a man except his earthly body. For when he enters the spiritual world, or the life after death, he is in a body as he was in the . . . natural world: and, to all appearance, in the same body, since neither touch nor sight can detect any difference. But in reality his body is spiritual and thus is separated and refined from the things of earth; and when what is spiritual touches and sees what is spiritual, it is just the same to sense as when what is natural touches and sees what is natural. Hence when a man first becomes a spirit, he is not aware that he has deceased, and believes that he is still in the body which he had when he was in the world.

A human spirit also enjoys every external and internal sense which he possessed in the world. He sees as before; he hears and speaks as before; he smells and tastes as before; and when he is touched, he feels as before. He also longs, wishes, thinks,

reflects, is affected, loves, and wills as before. In a word, when a man passes from one life into the other, or from one world into the other, it is just as if he passed from one place to another; and he carries with him all things which he possessed in himself as a man, so that it can not be said that man after death,—which is only the death of the earthly body,—has lost anything that belonged to himself.

With these clear and logical statements before our minds, which everything in physiological and psychological science goes to confirm, we can certainly understand more clearly that which Paul did not undertake to define before his hearers; namely, What is meant by a "spiritual body"? This, indeed, was a term which brought little light to early Christian minds, as is evidenced by the entire ignoring of it in the materialistic conceptions of the resurrection which prevailed through the early and the dark ages. Men in those days could think of no real resurrection other than that of a coming up of the flesh and bones out of the graves, and finally of all these bodies in some mysterious manner occupying this limited planet after it should have been consumed and made over.

It is inconceivable that in these days or in the future these materialistic conceptions can be restored or prevail among the intelligent. It is interesting to observe how steadily and gradually the conception of spiritual substance—of a spiritual body and a spiritual world—is spreading like the peaceful dawn of a new day, of a new age of Christian faith over our world; and how, in the light of the new revelations now given to mankind, the ancient, the first Christian, doctrine of the resurrection—that of the "spiritual body"—is being restored, no longer to an uncertain and clouded and vanishing regard, but to the firm assurance of rational faith and spiritual conviction.

Surely in these changed attitudes of the mind of the masses toward things spiritual we cannot fail to see the influence of the Heavenly Doctrines, tending to the "making of all things new, and the passing away of former things"! May it prove in the whole Christian Church the

dawn of the new Easter,—the new and higher realization of the actuality and the glory of our Risen Lord, and the possibility of our daily resurrection in Him to higher and more heavenly living!

FRANK SEWALL.

THE NEW CHURCH ON THE DEFENSIVE.

By the Rev. Paul Sperry.

THERE appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. (Rev. xii: 1-8.)

In explanation of this passage Swedenborg says that the woman signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. She travaileth with the nascent doctrine of the New Church, and is pained from its difficult reception on account of resistance from those who are meant by the dragon. The dragon, those who are against the two essentials of the New Church, insane from falsification of the truths of the Word, and arrogant with power, stands ready and eager to extinguish the doctrine of the New Church at its birth. But the child is caught up unto God, protected by Divine Providence against profanation. The New Church flees to the wilderness of obscurity, finding habitation among the few in the world who receive her teachings, while preparation is being

made for a wider reception by many, and while the Michael hosts of those who cherish the two essentials of New-Church faith are fighting to drive off the dragon assaults of those dominated by the falsities of the former Church. The dragon is cast out of heaven into the world of spirits, midway between heaven and hell.

> All those who are in that world communicate immediately with men on earth; consequently the dragon and his angels, with those who are in falsities and hence in evils from the received heresy of faith alone. (Apocalypse Revealed, n. 552.)

It is of practical importance to those of us who desire to be New-Churchmen, to see some application of this spiritual picture to historical events; to find out whether the dragon has met his ultimate overthrow here on earth, or is still vigorously opposing the coming of the man-child, and threatening the woman in the wilderness. Is the New Church on the defensive now, and must it realize the jeopardy in which it now stands, and seek with Divine assistance to protect itself? There are but two possible answers; which is right? In n. 833 of the "Apocalypse Revealed" it is said:

> All the interiorly evil who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church.

Has that infestation now ceased, or is it still continuing here in the world? N. 560 says that the "dragonists in the world of spirits after being cast down, immediately began to infest the New Church on account of its doctrine." N. 565 says, "they endeavored in vain to destroy the New Church." Have they given up the effort on earth? The great battle of Armageddon, treated with such emphasis in Revelation, is interpreted for us as signifying "the state of combat from falsities against truths, and the purpose of destroying the New Church, arising from the love of dominion and super-eminence." Are there not many evi-

dences that the battle is still in progress, and the combat at a violent stage? And is the ultimate security of the New Church on earth assured until many more clashes have taken place? The twentieth chapter of Revelation tells us of further conflict, in which Gog and Magog participate, signifying the action of those in external worship, apart from internal, when "excited by the dragonists, as they spurn every truth of the Church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord." Is the New Church today threatened with such danger; and if so, are we alert to our defensive responsibility?

The subject is here proposed for consideration, because of two errors prevalent in circles of the organized New Church. There are some who believe that the trial is past; that the New Church is not only dwelling in safety in the spiritual world, but that its place in this world is now secure; that it is impervious to attack, and that its triumph over the dragon is now practically complete, the fruits of victory ready to be gathered and enjoyed. They are right in believing that the "gates of hell shall not prevail against it"; but that it will be and is being attacked, must not be forgotten. There are some others who believe that we are in the very midst of the conflict now; that because errors still linger in the religious thinking of many people, therefore they must be attacked by the New Church; that we who accept the rule of the man-child must take the offensive against those not in agreement with us. A third attitude will be that assumed here; that the conflict still continues, and the New Church is threatened by its enemies, but that its proper attitude is not offensive, but defensive. There is practical certainty of the ultimate safety of the New Church, for the Lord affords her His divine protection; but there is work of defense to be done by those on earth who are to be benefited by that protection. There will be watchful care by the angels; there will be defense by the Michael forces of the other world; but men here must co-operate in the defense, or not be partakers of its fruitage. Moses

was protected in his infancy by the Lord, but later had to act in his own defense. The Infant Savior was protected from the slaughter executed by Herod, until the human nature was adapted for use in defense against the attacks of evil. The New Church, while among a few, has been protected by the Lord, and is still protected; but the time is at hand when it must do something for its own defense. In each of the instances the Lord's protection was accomplished, not by open attack, but by withdrawal. Moses in the ark among the rushes was withdrawn from the hostility of his enemies; the Infant Christ was withdrawn into Egypt until they were "dead which sought the young Child's life." The man-child of the woman, seen by John, was caught up unto God; the doctrine of the New Church was withheld from recognition and most vigorous attack by its enemies until the time should be ripe; the woman fled into the wilderness, to signify that the New Church was to be kept among a few, while preparation was made for it to be among many. Who will say confidently that such time of preparation has been completed, and the thousand two hundred and sixty days of the woman's retirement are rounded out? The attacks upon the New Church in the past have sprung from very meagre appreciation of its essential character and doctrine. The future violence against it, as it is more clearly understood and its revolutionary character appreciated, will far surpass what has been. The tragedies which are darkening the pages of our own day's record are in essence parts of this increasing attack against the woman and the man-child. A glimpse of the minor attacks upon the New Church which have taken place in the past, may indicate the intensity of opposition yet to be encountered, when it begins to be among many. Let us look back at the very beginning.

In n. 543 of the "Apocalypse Revealed," Swedenborg writes:

> As the New Church is signified by the woman who brought forth, it is manifest that the doctrine of that church is signified by the male child. The doctrine which is here meant is the

Doctrine of the New Jerusalem, published at London, 1758, as also the Doctrine concerning the Lord, concerning the Sacred Scripture, and concerning a Life according to the Commandments of the Decalogue, published at Amsterdam. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. The dragonists who stood about me were from all parts of the Reformed Christian world.

Thus the opposition began. Ten years later we find bitter opposition among the Swedish Bishops against the doctrines published by Swedenborg, and in 1769 resolutions are introduced into the Consistory of Swedish Clergy, by Dr. Ekebom, attacking so-called Swedenborgianism. Swedenborg, in reply, significantly refers to Scriptural passages we have noted, saying,

This together with the rest that is contained in the Dean's opinion may be taken for what is meant by the flood which the dragon cast out of his mouth after the woman to devour her, when she was yet in the wilderness. And it may come to pass that what is mentioned immediately afterwards may likewise take place, "and the dragon was wroth with the woman and went to make war with the remnant of her seed, who keep the Commandments of God, and have the testimony of Jesus Christ."

Dr. Beyer ventured to say that "the ill-will of Bishop Filenius is representative of the persecution by the dragon and the stinging of the locusts in the Revelation." Wherever these doctrines went, soon opposition sprang up, more or less bitter according to the evidences of general interest in their success in attracting attention. And later, wherever the few who accepted the message gathered into groups for the study of it, and worship according to it, there too opposition soon arose with greater or less bitterness. It would be useless to cite many instances here; the history of the visible New Church is full of them. It is true that times have changed since people were expelled from membership in the Presbyterian Church, in 1820, for belief

in New-Church doctrine; since stone-throwing English mobs, in 1824, broke up New-Church services of worship in St. Heliers and Weymouth; since the Emperor of Russia, in 1825, forbade the importation of the French translations of the writings of Swedenborg. The dragon surely does not use outwardly such violent measures as formerly; heresy trials and social persecutions of Swedenborgians do not occur at present; but there is a keener violence against the fundamentals of faith of the New Jerusalem, and it is more widespread and more subtly pervasive, than ever before. We are constantly noticing a certain friendliness of attitude toward our Church as an organization, in keeping with the growing spirit of liberality, and we are seeing a more cordial acceptance of some of the principles of our faith, when they come clothed in generalities; but the dragon still threatens against any public acceptance of the new standards as coming from their real source or bearing the mark of revelation. The book is indeed sweet in the mouth of the public today, but there is a real bitterness when it is taken into the belly. For example, acceptance of the Lord Jesus Christ as Savior and Redeemer is today sweet to the taste of multitudes of people; but acceptance of Him as God, and of His Humanity as Divine, is bitter and repulsive to the conscience of even the nominal Christian world. Such thoughts should not make us pessimistic; they should rather awaken us to a realization of actual conditions, and strengthen our hands for a strong though loving, a vigorous though sane and wise, defense of the fundamentals of New-Church faith, life and worship. We are easily beguiled by the recognition which society accords to our Church as one denomination among many, and misled by the complimentary things which men of standing say concerning some of our literature, until we overlook the essential difference in point of view which distinguishes the old order of thought and life from the new. There are many wolves in sheep's clothing which endanger the safety of the woman in the wilderness. The more concealed are the attacks upon the new rule of the rod of iron in the hand

of the man-child, the more necessary is it that the New-Churchman be on his guard, and ready to defend what he holds dear. "What a man loves he confirms and defends," says the "Arcana."

Does our responsibility end here; or must our defense at times take the form of offensive attack upon the errors that abound, and hence involve us in the initiative of action against those who cling to the teachings of the old order? We have had ministers who found their utmost satisfaction in denunciation of old-church principles and practices; who felt conscientiously that loyalty to their faith required that they vigorously attack all institutions and all customs which are parts of the old régime. Within a year it has been pointed out to us that our early ministers and lecturers fearlessly tried to show up the falsity of those teachings of the old-church bodies, and to destroy their power over the minds of men. A writer says that "in our days the situation has changed. The majority of the ministers and members of the organized New Church take another view of the situation." (Björck, NEW-CHURCH REVIEW, April, 1914.) He says further:

> Looking back to the time of our grandfathers, when New-Church ministers and lecturers fearlessly assailed the doctrines held in the old church, we find that they were also the times when the organized New Church did grow.

Here are questions both of fact and of interpretation. Much of the history of the Church will show that the deepest impressions upon the world were made by those who rose to the defense of the New Church under attack. The Defense of Swedenborg's Teachings which Dr. Beyer addressed to the King of Sweden was a triumph of real New-Church advancement. It was the letter of Dr. Priestly of Birmingham in 1791, which called forth from Robert Hindmarsh a masterpiece of defense. It was a sense of responsibility for the defense of the New Jerusalem, that inspired Noble's famous "Appeal," which carried New-Church thought into the minds and lives of hundreds, if

not thousands. The great wave of public interest in New-Church teaching around 1841, resulted from the violent attacks upon it by ministers throughout the country. It is significant that at that time there were sixty or seventy in the doctrinal class of the Boston Society. Those of us who believe that just now the New-Church organization is showing more signs of wholesome strength and vigor than for years, should see a connection with the recent necessity of defense against attacks upon the Church and its teaching, in courts of law and in the public press. No church grows spiritually or even numerically in the long run by offensive fighting, but rather by defensive vigor and sacrifice by its faithful adherents; for then the Lord "gives the increase." A closer analysis of the periods of more definite outward growth in the New-Church organization will probably show the causes to have been connected less with attack upon the conditions of the old church than earnest and conscientious defense of the New Church under the misguided opposition of its enemies. Our Lord forewarned His disciples, "the time cometh that whosoever killeth you will think that he doeth God service." It is against this ignorant, often well-intentioned, violence that the New-Churchman needs his surest powers of defense. Attack by us would but increase the enmity, and remove our opportunity to help. Honest defense paves the way for future friendship and mutual understanding.

But we have higher authority than the voice of expediency. The "Spiritual Diary" tells us that "the evil spirits attack, the good only defend" (n. 4139). The "Apocalypse Explained" reminds us that "they who are in falsities always make the attack, but they who are in truths only defend" (n. 734). The "Arcana" suggests that "probity defends itself" (n. 4237), and declares that "a celestial angel never fights" (n. 6365). The Divine example is similar; for the "Arcana" says that "the Lord never began combat with any hell, but the hells attacked Him" (n. 1683). Each of us knows the thrill and impulse to action which comes from reading of an attack, unjustly and unfairly

made, upon the truth of the New Church. For one who truly loves the New Jerusalem, there is a like thrill in realizing the unconscious antipathy of the present world to New-Church principles, and in coming to the defense of those principles genuinely and lovingly, so that the opposition may be won over to a friendly acceptance. It is this atmosphere which begets vigor and growth in the Church, and calls for a truly Christian heroism, far more than any summons to carry the warfare into the enemy's country. But will it be necessary for the New Church to provoke attack in order that it may defend? Surely not; it is under attack every hour of the day; and like a regenerating individual, the further the spiritual advance of the Church, the more bitter the hostility with which it must cope. The present New Church inherits conditions of defeat from the past which it is called upon to turn into victory; like a general who is called to lead an army in the midst of retreat, and saves it from a disastrous rout; like an honest executive called to rescue from ruin a railroad that has suffered from years of brigandage. The New Church is not called to win its place in the world by offensive measures; it has sole right to the world by inheritance. But the vineyard is in the hands of unfaithful husbandmen, who say to each other, in effect, "This is the heir; come let us kill him, and the inheritance shall be ours." If one be sensitive to the real distinctiveness of the New Church, he cannot look about him anywhere without discovering violent attacks by the prince of this world against the principles of the new order. He will see ignorant people profaning the Word of God, and scholars violating its sanctity; he will note common opinion slighting the Lord Jesus Christ, and learned criticism blaspheming Him; he will observe the sanctity of the marriage relation being violated in action by the multitude, and outraged in ideal purity by self-intelligent theorists; he will find the Commandments transgressed by the every-day habits of his neighbors, and hear them disparaged as obsolete and impracticable by the intellectual disciples of the dragon. In fact every principle which we are taught to

recognize as essential to the New Jerusalem, is under attack at this present time in the world. Yet it is not the error we are to combat, but the truth we are to defend. Though the outward acts of both methods look similar, yet their spirit is entirely different, and the results widely variant.

This defensive responsibility must carry us still further, making us realize the enemies even nearer at hand. Our Lord suggested as characteristic of the new period to follow His coming, "A man's foes shall be they of his own household." Dare we say that many of those of the New-Church organization have been the most dangerous enemies of the Lord's New Jerusalem! Of that Holy City it was prophesied, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." Is there not an implication that its true defenders will assist in warding off from entrance all such hostile influences? A glance over our Church history makes the conclusion inevitable. Think of but four classes of danger from which the Church has suffered: insincere people admitted into its membership; improper men ordained into its priesthood; erratic members who have tried to introduce many kinds of fads, and isms and heresies; and those within the organization who have attacked the Church unfairly, and sought to expose its imagined iniquities to the public gaze. In 1808 occurred the ordination of a William Ellis, described as "an ignorant and intemperate shoemaker and religious enthusiast." The year 1809 saw the Manchester temple closed because of division caused among its members by its pastor, William Cowherd, who then established a new sect of "Bible Christians" with a creed made up of distorted New-Church doctrines, linked with vegetarianism and total abstinence. A few years later began the difficulties about the relations of the Word and the writings, from which has sprung so much bitterness and error, lasting to the present day. The year 1820 saw the beginning of a twenty years' discussion of the so-called "conjugial relation" of the pastor to his people, from which ridiculous principle sprang many disorders in the life of the

Church. Only a few years later came the damaging heresies of Charles Tulk, denying the reality of the Lord's incarnation, and scattering poisonous effects still discernible in the Church. The next year came a communication from Cincinnati to the Convention questioning the propriety of any ordination of ministry or any distinctive priesthood. The year after that came a widespread interest in theosophy among New-Church people in England and this country; and the weeds are not yet entirely uprooted from the streets of the Holy City. In 1844 came the "New Era" movement, with its strange spiritistic development, when a leading New-Church minister associated himself with the propaganda claiming to have received special ordination from the spirit of Swedenborg. Not to this day has the Church been able to free itself from the incubus of spiritualism. From the beginning the Church has had most trying enemies who have grown violent from misunderstandings of the principles of conjugial love; and the end is not yet. But why continue the distressing picture, if we have been stirred to realize a little more clearly the present conditions. There are ministers, of New-Church ordination, whose influence by teaching and example has done more harm to the Church than good. There are laymen who have taken up with all kinds of transient fads of religious coloring, and have tried to introduce them into New-Church circles, or have themselves gone from the Church into open identification with these strange mistresses. There is hardly a society which has not had leaders who have fallen under the spell of a love of dominion, and have not disrupted the harmony of the society when their way proved irksome to the majority. Hardly a church circle has escaped one or two sad experiences with a minister who has brought a blush of shame to his people from some misstep of his. Almost at no time has the Church in general been free from the persecutions of some of its malcontents, who engender the spirit of criticism, plant seeds of dissension, and foment discord. What does all of this mean, except that the enemies of the New Church are at work, that the agents of

the dragon, in the world of spirits and in the earth, are attacking the woman in the wilderness and threatening her offspring. Surely those who sincerely love the New Jerusalem, and who value her purity as they do their very life, will wish to defend her against these unworthy indignities. Her defenders have not been sufficiently on the alert in the past against these enemies of the household. The times call for a new vigilance.

We have tried enough of the offensive method to prove its failure; we have tried enough of the defensive measures to prove their possibilities of a larger success. We have assumed that because the New Church of the Lord is the crown of all the churches of all time, that therefore our feeble organization is strangely exempt from invasion. We have thought that because the Lord's revealed truth is right, therefore we were protected against error by the rational acceptance of it. We have forgotten that "everyone receives truth just as far as he is in good," and have become peculiarly arrogant and assertive, and blatantly aggressive. It is time that we examined more closely the measures which our Lord Himself has adopted for the establishment of His kingdom, and the method by which He "overcame the hells and so delivered man." We must learn the nature of the Divine sanction implied in His promise "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." The blessing of such a condition is that it stirs real heroes to action, it puts spiritually-minded men upon their metal, it calls forth the full loyalty of an unselfish discipleship.

In 1766 Swedenborg made this startling announcement:

> I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned toward the loins and tails of the horses, and with the backs of their heads and their backs toward the horses' necks and heads; and the reins hung around the necks of the riders. And they cried out "Let us fight against them who ride upon the white horses." Two angels from heaven said, "They are from the place which is called Armageddon, where they have been assembled to the number of some

thousands to fight against those who are of the Lord's New Church which is called the New Jerusalem."

Allies of that spiritual army are engaged in the same warfare in this world-field. Every day new recruits are being added to the army of those upon white horses who follow the leadership of the "Faithful and True" seated upon the white horse and bearing the name "The Word of God." Some few weak soldiers of the cross are deserting from the ranks as the battle comes to violent issue. The army of red and black is making its final assault upon the citadel of the Lamb. It may be a long conflict, lasting still for hundreds of years; we do not know, but the outcome is sure. Those who remain steadfast in their loyalty to the victorious King of Kings and Lord of Lords are sure of safety through the power of resistance which He gives. It is theirs to defend, not to attack; to shun evils as sins against God, not to assume His Divine prerogative of overcoming the very power of evil itself. He Himself has taught us a sacred song of deliverance:

Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me; but thou hast saved us from our enemies, and hast put them to shame that hated us (Psalm xliv, 5, 6, 7).

PAUL SPERRY.

THE FOUNTAIN OF PERPETUAL YOUTH: A COMMON SENSE RELIGION.

By T. Mower Martin.

IT may seem to many a strange thing to speak of perpetual youth in connection with either common sense or religion. To most people the dream of attaining perpetual youth is on a par with the delusion of the transmutation of metals, or with the idea of finding a pot of gold where the rainbow touches the earth. But it is nevertheless a fact; and the trouble in considering it has been that the great majority of men and women have looked for it in the wrong direction. Women, it is true, have marvellously increased the power of preserving the appearance of youth even to the sixth and seventh decade; but all the same, to quote Lord Bacon, "Old age will have its way," and the time comes when Mrs. Skewton's rose-colored curtains round the sick-bed fail to stay that equal step that marches beside us all. Yet the affirmation that perpetual youth may be attained is not a play upon words, but is a veritable fact, the most veritable fact in existence; for it is what man was made for, and what the formative principle of truth is forever trying to give to him. But most of us prefer to spend what is given us in our own short-sighted way, and for our own gratification, forgetting we are only a part of a very large family. The man who wrote the following verse was on the right road towards the truth we are aiming at:

> Remember well these simple words of rhyme:
> Take care of money, but still more of time;
> Money may be regained if you are clever,
> But time, once spent, is lost and gone forever.

A little deeper lies the truth that it is life we spend, and time is only the measure of it; and Life (with a capital L) is life in youth. How can we make it last forever?

Life is a great institution. It is the most enjoyable thing there is. Certainly it will go on forever, but that is no reason why we should waste it. For consider: the first thing we begin to form in this life while it is new is a memory; and we do it by means of a wonderful power that enables us to see things in our own way, which is a little different from any other person's way. This power is called imagination, and in our early youth it is all we have,—the first strictly human faculty; for we share our sensuous powers with the animals, just as we do the use of our limbs; though we have not the instinct that the animals possess. So we have everything to learn from outside sources; and imagination is the first stimulus towards learning. Their lives being only temporal, the influx of life into animals ceases when their use on earth is accomplished, and they have propagated their species. For they were created only to be of service to man, who destroys those who do him no service, and brings the most useful quite under his control.

Without imagination no man is considered sane; for it is the power that calls up from the memory what we learn, and must be able to remember and apply to the uses of our lives; and it may be called his mental birth into the life of the mind, as the carnal birth was into the life of the body.

It is all we have at first—no science or knowledge, no rational faculty, to limit our powers of imagining, or supposing, and making believe; but it is quite sufficient to give us fulness of joy, and the exuberance of spirits in youth, when life seems certainly worth living, having no cares or anxieties about food and clothing or our future prospects; the present is all-sufficient, and every day seems a kind of lifetime full of events, while old age and death are out of sight and non-existent. To us, then, youth is practically without termination, perpetual. Is it possible to make it so in reality? Let us see; for this is the philosophy of life we are looking for; and if we are looking for analogous

cases, we have, like Sir Christopher Wren, only to say "Look around you."

The very universe itself is an image and likeness of perpetual youth. We look upon it as so much dead or inert matter; and our scientists, with their eyes carefully closed to what Huxley used to call spirit and spontaneity, consider it as having no particular purpose or end in view,—as a chance product arising somehow or other from a succession of lucky or unlucky accidents, wherein force and matter disport themselves without intending anything particular. Yet perpetual youth reigns with perpetual spring in some zone or section of every earth, lighted and warmed by the innumerable suns that control them, at some season of their revolving years; and even the suns themselves are perpetually giving forth the necessary heat and light to sustain the myriads of men, animals, and plants, so that every moment somewhere or other on more earths than we can count, there are frisking lambs, colt and calves, and laughing babies; with young mothers and fathers enjoying their delightful merriment. And the babies come not only at springtime but all the year round; "every moment one is born." And what is more satisfying to a well constituted mind than a laughing baby? Who can help dropping all his cares and troubles to take part in the fun and keep that laughter going?

Perpetual youth is therefore impressed upon creation, and ephemeral forms are only for ephemeral uses; and their growing old and dying is simply the sign that their use has been accomplished. Such are the vegetable forms of life, which bear their seed or their fruit and furnish food to animals, and material beside for man's ships, houses, and furniture; even their decay is only a preparation for another supply of use to new forms. So also with the animals; man's food, use, and enjoyment is the end of their existence, and the purpose of their creation. All of them bring forth an annual supply of youthful forms of life, sportive and playful; and the most predatory and carnivorous animal is never cruel in the human sense, never inflicts

pain as man does, with the object of making others suffer. Cruelty, therefore, like envy, hatred, and all uncharitableness, belongs to man alone; as also does shame, when he finds out and acknowledges in his heart his true position in creation, not at the head as he was intended to be, but at the foot as the only disturber of order and the originator of hell, which no animal ever enters. Yet in hell man sees in his diseased imagination more horrible monsters than ever lived on earth, just as on earth the confirmed drunkard sees snakes and serpent forms; and though non-existent, they are very real and dreadful to those in hell, whose minds give rise to them.

But here on earth, as the perpetual springtime goes coursing round the earth, the hepatica, and the snowdrop and crocus, in the temperate zones, put up their smiling faces to the vernal sunshine, ere yet the snow has left the north side of the hills and fences; lambs, calves, kittens, and puppies play the whole day long; birds sing their morning hymns to the sun; and children bring out their skipping ropes, their marbles, and their little spades and hoes, and play in the happy sunshine, while care and anxiety for the future are unknown quantities.

The imagination that the child lives in contains the whole of the art faculty, and has the delight of combining the pleasure of working with the joy of achievement that it anticipates, quite apart from the mercenary desire to get the best of a bargain; and just as the child acts out in his play the character he assumes himself to be, or in his planting seeds in his small garden, sees already the resulting crop of flowers or vegetables, so the artist who has preserved this faculty, finds his happiness in doing the work and watching for the effect he is striving for, enjoying the subtle shades and tints of color and form that the uneducated eye passes by as beneath particular notice; or the musician, as he revels in chords and harmonies with new combinations and rhythms of his own composing, can hear in imagination the effect of a whole orchestra. It is the same with the poet and the literary man with his handling of words to

express his thoughts and meaning; when he practically puts his mind and its reflections outside of himself to live here among his fellowmen, long after he has passed on to a higher sphere of existence. And each of them has a life of perpetual youth if he only knew and appreciated it, for art, as part of the human element of imagination, cannot grow old, but is ever new and young, as its subject matter cannot be exhausted.

It is true, imagination can be killed; and in the low and ignorant condition in which the world is today, when its boasted civilization and religion have failed to prevent the cruelest and most devastating war of all time, it has been bent and beaten into wrong directions, and suborned to evil ends and purposes. For it has left the innocence of childhood behind, and, ignoring the plain and evident influxes from the Divine given to preserve and advance it,—influxes that are presently to be spoken of,—it has set up opulence and eminence among men as gods to be worshipped, on whose altars the blood of the simple virtues, the contentment and peace of mutual love among men, as among little children, the preservation of the communal rights that the Lord gave to all mankind, now in so many nations the property of the few for whom the others work, have been offered up to the deities called Mammon and Moloch. Just so it is with the individual man when he, too, as he grows up and completes his natural mind by the advent or birth of his rationality and freedom, follows Paul's bad example of putting away childish things, innocence and simplicity among them.

The meaning and intention of this paper is to describe these several successive advents or births, each being a coming of fresh supplies of life from the Divine author of all life, and each influx being a new beginning or renewal of perpetual youth to those who use it for the purpose it was given for.

The first birth visible to us is the birth of the body; but what is known as conception is really the first beginning of the individual man as soul, spirit, or mind. Conscious mind

begins seldom before a month after the birth of the body, when the cerebrum or front brain begins to operate by means of the sense organs and limbs, in a conscious or intentional manner. Evidently there has been nothing to think from above the field of sense operation until memory begins to be formed by means of sense impressions; and as soon as this is advanced enough, the imaginative faculty is installed,—the first actual human element to show itself as said above; and with normal health and strength, it shows itself as the beginning of care-free joyous abandon to innocent occupation, chiefly acting in imitation of such work as goes on around, adjoined to strong affection for parents and brothers and sisters, in fact for all associates, irrespective of all the later considerations impressed as part of the education of children.

The next or second birth, or influx of new and youthful life into the human mind, is known to us all; for its first effect is the asking of questions on every subject that comes before the child's notice. This happens at or about five years of age, and has been much misunderstood. The reason is that, because of the deficient knowledges respecting the relations between the Lord and the men and women He made for the heavens (a deficiency common to all forms of religion since the decline of the Golden Age), and because of the perversion of the science of correspondences into magic during the decay of the Ancient Church that followed it, we have entirely lost the true conception of the Divine oversight. For we have not recognized the fact that man, having no instinct or innate knowledge of his own, such as all the mere animals have, is entirely dependent on what he can learn from others and from his own experience. Therefore it has been provided that, after he has been taught to walk and to talk, he should feel a kind of mental hunger for knowledge, and exercise his talking power by asking questions on all the topics outside of his personal experience. Here now is something that everyone who sees and appreciates this fact can make known to his neighbor, and my own experience is that it does much

good so to do. For certainly very few parents have any idea that when they punish a child for asking questions, they are indeed giving him a stone instead of bread, and a serpent instead of a fish, for they are stunting and dwarfing his mind, and preventing his proper development. This is, moreover, often the first step in obstructing the perpetuity of youth, and curbing the imaginative faculty, which depends entirely on the knowledges stored in the memory, and which will mistake falsities and appearances for truths, if reliable knowledge cannot be had; so that the leading astray of young people is made much more possible and likely, if parents shirk their responsibility in this matter. Moreover, we have failed to recognize the fact that fifteen years have been allotted to man in which to accumulate the necessary knowledges that not only make up for his deficiency in instinct, but make for the progression of each generation beyond its predecessors. To this end the recording of experience and discovery by means of written books, as also constructed machinery, is important; for all of this never has been, or will be, within the power of mere animals, and marks off the human being as on a totally different plane of life from them.

It is a noticeable fact that this highly important educational period or birth is being brought more and more to correspond with the spontaneously receptive conditions of the youthful mind, so that instruction is becoming more of a pleasure and less of a task; and when the formation and growth of the mind becomes better understood by teachers, we may expect it to be looked upon by children and youths with eagerness, instead of aversion.

Thus to imagination is added the affection for knowledge; and so man is prepared by the time he is twenty for the third birth, or the opening of his first, or natural, rational degree, which completes him as an adult human being, and enables him to take upon himself the onus and responsibility of deciding whether he will be born again to fit him for the heavenly life, as the former births have fitted him for the earthly life among his fellowmen. "For that

which is born of the flesh is flesh; and that which is born of the spirit is spirit." And the fourth birth comes with the resolve and consent of the man to obey the civil and moral laws of his country because he sees them to be just and equitable, and in accordance with the commandments of the Decalogue; thus he acknowledges the Divine Word as giving us instruction for our communal life on earth, and he keeps guard over his dealings with his fellow men, that he may do to them as he would have them do to him. And this he finds is not so easy as he thought it would be. Many opportunities occur where he could get the best of a bargain, where he could decry some rival's goods or his way of doing business; and his anger is aroused by hearing what his rivals in business say of his goods and himself. These are like the childish troubles of whooping cough and colds caught during his former infancy. Finally he marries and has a home and children; and the joys of home life, and the love and affection of his wife and children, help him on; and his future looks bright and glowing as his boys and girls grow up, so that he longs to make sure of their progress into good citizenship for this world and the next.

At the same time, during the formation of character that belongs to this stage, he is learning to love truth for its own sake, and is so forming a conscience, which at first is obscure, because he thinks in his heart that he is deserving of all he gets, and especially because he finds that honesty is the best policy from a commercial point of view; till in some important business deal he is very nearly tempted to defraud his neighbor, and finds that his fear of being found out by his fellows is of more weight than the love of right for right's sake which is the Divine law. Praying for more light, and searching the Word for help, he at last forms a genuine conscience; and from being a natural or external spiritual man, he becomes a spiritual man in the true sense, to whom his neighbor's interest is of equal importance to his own; and thus by a fifth birth he fits himself for the second or middle heaven, which is the interior or true spiritual.

In the meantime, his body is growing old, while his spirit remains young as ever; and while his external or natural and corporeal memory is beginning to fail him, his internal memory of spiritual things much more than supplies its place. For man has two memories, one for the world of time and space which becomes quiescent when the time and space conditions are over and done with, and one for his real life that satisfies his every wish, which is generally the desire to do something for somebody; this gives him a new and better memory. And he may possibly come into this love of service here, and so into a sixth birth, in spite of the obstructions that are so much in the way; for there is yet one more birth into a new faculty and a new heaven,—the highest heaven of all, called the celestial, in which even his conscience becomes quiescent, and the faculty of perception constitutes his life and happiness. This consists of that love of service to men as an expression of love to God, which quite reverses his old desire for reward for obedience to Divine law. Obedience has become the delight of his life, as well as the best way he can express his gratitude for the Divine watchfulness, oversight, and care which he now sees have followed him all through life on earth, and which alone have withheld him from destroying himself through the possibility of immersing and suffocating all his higher and nobler faculties in the indulgence of his lower corporeal and sensual lusts and passions in his strenuous efforts to attain eminence, opulence, and superiority over his fellowmen.

And so we may conclude that the youth we seem to be losing, when we have attained to middle life, has simply shifted its ground from the external corporeal life which will soon be over, to the real permanent, and far more satisfactory, life of the internal spiritual mind, which is the real and the only man that can ever live in heaven and find perpetual youth and happiness there; when all the trials and troubles of this mortal life are past and forgotten.

These six successive states through which the human mind or man is intended to progress,—the first three "born

of the flesh" as lower, natural, and external, and the last three "born of the spirit," higher, and interior,—have each its infancy, its youth, and its adolescence; and altogether they constitute the formative principle by which truth from the Divine Word seen in its internal or spiritual meaning leads us onward and upward to the Infinite Divine Love that created us to be recipients of his goodness and truth. We can only return them to Him in the form of uses done to help our fellow men and women, who constitute His Kingdom both on earth and in heaven, where He abides for ever in that glorified Humanity He assumed on earth; and so only can we ever become His image and His likeness.

Thus we may conclude that our Divine Lord and Father has given us in our very construction the true order that leads to perpetual youth in His Kingdom of mutual love that we designate as heaven; but it is so consistent with the common sense He has implanted in us as our human rationality, that it is impossible for any to deny or even to doubt the facts, except those who refuse to consider them, because they imagine themselves to be innately Divine, and think they ought to rule the world.

Truly, it is not only necessary to acknowledge the facts—that is the part of common sense, but also to see that they become the principles of a religion when we act up to them. This is done by an acknowledgment of the Divine oversight, and by an acceptance of the Divine precepts taught in the Word of Revelation, condensed also in the Ten Commandments, in the Lord's Prayer, and in concrete form in the Two Commandments given by the Lord when on this earth. Only as this is done does man enter into perpetual youth and the joy of life; for the widest success in temporal affairs, the accumulation of wealth beyond the needs for its use, the attainment of titles and honors from men, or the assumption of authority over them,—these do not make men permanently happy, or bring contentment and peace with them. But the daily doing of the duty of the hour, the looking upward in contented acknowledgment of what is given on the natural and spiritual planes of life, and the

looking out on all mankind as deserving sympathy, pity, and help according to their needs and our ability,—this is the way to become the children of our Father Who is in heaven; and this childhood is the spring from which flows the fountain of perpetual youth, and of which the Lord said, "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein" (Mark x, 15).

T. Mower Martin.

THE RELATION OF THE CHURCH TO THE PROBLEM OF RURAL LIFE.

By the Rev. Earl C. Hamilton.

DURING the past quarter of a century it has become more and more a settled conviction that the specific questions relating to country life cannot be ignored or evaded by those who have the welfare of civilization at heart; and the conviction is growing that the Church occupies a peculiarly necessary and strategic position in the solution of these questions. While the situation seems to call upon religious leaders to give some attention to matters which, traditionally, have been regarded as outside their province, I feel sure that it does not involve any real surrender of the Church's peculiar functions, or any encroachment upon territory that can be better occupied by other agencies.

First, it seems well to bear in mind the absolute necessity that country life shall function properly and adequately in its relation to the larger scheme of national and world life. This necessity lies fundamentally in the fact that upon the farmer devolves the responsibility of feeding the nation. Other agencies contribute in considerable measure to this task; yet that does not alter the fact that the farmer's position in this regard is absolutely fundamental. Without him, the rest of the world would starve.

The whole question of the proper functioning of country life has become complicated not only by the increase of population, but also by the great shift of proportion as between country dwellers and city dwellers. In the United States, at the beginning of the 19th century nine-tenths of the population lived in the country; at the beginning of the 20th century one-third of the people lived in the country and two-thirds in the towns and cities. When nine-tenths

of the population are engaged in the production of the nation's food supply, that task is fairly certain to get itself accomplished. It does not matter so much whether the calling is regarded as a fine art, worthy of devoted personal dedication, or whether the work is done scientifically, methodically, without waste,—it will somehow get itself done. But when the population is more than 100,000,000, and only one-third is engaged in the work of providing the food,—the situation is more complicated. There is a call for a more devout personal dedication to the task, a higher estimate of the calling, more unselfish co-operation with others, an accurate, scientific understanding of what is to be done and the way to do it,—an utter elimination of all harmful, wasteful methods.

It is, of course, not claimed at all that country life represents and ministers to nothing higher than providing for the physical necessities of the race, specifically the requirements of food; but it needs to be borne in mind that unless this specific, fundamental task is done in the right way and the right spirit, higher spiritual and moral values either will not develop, or, if they do develop, will not rest upon a safe or lasting foundation.

Now just where does the Church play an indispensable part in the working out of the possibilities suggested? Without going into many particulars at this point, it can be said that those who have studied and investigated the whole question most deeply recognize that from now on successful farming will require a most solemn sense of responsibility and a deep, personal consecration, extending from generation to generation,—and that without the constant influence of religion this necessary consecration cannot be made. The Rev. Warren H. Wilson, a Presbyterian minister, who through personal experience and special investigation has made himself a recognized authority on the subject, makes the statement that "the tilling of the soil is an occupation which . . . has never been maintained in a population through succeeding generations except among religious people." In a word the Church is recognized as

the only agency which can adequately inspire the situation. The Church, above all other institutions, if it has the right understanding of the country community and occupies the place it should in that community, is fitted to inspire the farmer with the conviction that his task is not menial, nor primarily commercial,—but essentially religious.

Certain difficulties lie squarely across the pathway of the desired development and stability of the rural order of things; and these have been all too evident for a generation past. The disintegration of country life, more manifest, of course, in some parts of the country than others, is justly regarded as one of the tragic conditions of our day. It is surprising and depressing with what unanimity the same testimony is borne, as one comes in touch with various parts of the country. I passed a few years of my ministry in a beautiful, wide, fertile valley among the Kentucky hills, one of the finest agricultural regions I ever saw. It was common talk that the country was "not what it used to be." Church attendance was but fair, whereas, formerly, the churches had been crowded. Out of that valley, I was told, the most promising young people had gone, literally by the hundreds, most of them never to return for purposes of residence. The old families which had given strength and stability to the countryside were dying out or moving away. Those who were moving in and taking their places were not regarded, at least, according to accepted standards, as making for the permanence of church and community life.

Then, there is another community with which I have been somewhat familiar in the Middle West. Today, in some respects that neighborhood may be regarded as more solid and prosperous than ever before; yet there seems utterly lacking some desirable features of the vigorous life of twenty years ago, when there was a certain inspiring stir and movement,—the wholesale exodus of the young people not having as yet begun in that particular neighborhood.

More depressing still is the story of many communities which have fallen into utter dilapidation during the past

few years. In the State of Illinois alone hundreds of rural churches have been abandoned, on account of the passing away of that order of things which formerly supported them.

The problem both of the permanence of the country community and the maintenance of the Church in that community is intensified by the growth of farm tenantry. The census of 1910 established the fact that fifty per cent of the people living in the open country did not own the land they lived upon, and a large proportion of these did not even own the tools with which they did their work. Thus, when we have a condition of absentee landlordism, together with a system of short leases, any appeal, whether distinctively religious, or simply for the general upbuilding of the community, will have difficulty in finding a response. Then, too,—as a general condition, existing in this time, yet not peculiar to it,—it is recognized as a difficult matter to induce country-dwellers to combine and co-operate, whether for their own interests, or for the general good of the community.

The conditions referred to, and others, have induced a kind of despair,—both among the more thoughtful of country-dwellers, and among those whose task it is to lead country neighborhoods along religious lines. It has seemed as though the whole situation were at the mercy of a relentless inevitable current of things,—bearing, no one knows, to what outcome.

But a situation does not seem utterly hopeless when some of its causes are understood. The investigations of those who have specialized in the study of rural conditions bring out the fact that many tendencies of present-day rural life are to be understood in the light of a certain historical evolution, proceeding stage by stage. What is more to the purpose, this very process of development has now reached a point where definite remedies are at hand for those who care to utilize them.

The first stage of American farm life was the pioneer stage, lasting approximately, with variations between the

older and newer parts of the country, until about 1835. The pioneer was very much of an individualist, and his type of religious life exemplified that individualism. His church carried on no activities except preaching, his gospel consisted mostly in an emotional, intensely individualistic appeal.

The next stage is what is known as the "land-farmer" stage, lasting until about 1890. This, it may be said, is the classic period of American country life. Its distinguishing characteristic is what is known as the perfecting of the family group life. For, in the earlier periods, at least, of this stage, each farm, inhabited by its own family group, was independent of its neighbors, produced everything needed,—was very much wrapped up in the enriching and perfecting of its own family life. It is true that in this period there was much richness of social and neighborhood interchange; nevertheless economically the relationship between farmer and farmer, family and family, was looked upon as normally competitive, rather than co-operative. It may be said that this "land-farmer" stage embodies the finest, richest developments that American farm life has ever known, that it has left a lasting impress on the course of national life, and that its traditions will long and deservedly live in song and story; yet we must recognize that it was not fitted to last. The ideal of individual and family success was regnant, rather than the ideal of individual subordination for the public and community good. In such an atmosphere it was only too natural that the promising boy should look to the distant city for a career of individual fortune and success. While it may be recognized that it was an inevitable part of the orderly development of things that a great many should thus leave the farm, never to return, it is even more imperative for us to recognize that the process went too far for the good of the individual, for the good of the city community where he sought wealth and distinction, and for the true interests of the rural economy thus forsaken.

Then, other causes came into play to break down the

stability of the "land-farmer" period. In course of time the first values of the soil became exhausted, and many in the older communities put up their farms for a cash sale and moved farther west. Through this and other causes, a vast amount of the land in the United States fell into the hands of mere speculators and became subject to financial exploitation. Money value and a cash sale or resale at the highest possible profit became the ideal. It would be almost ludicrous, if it were not really tragic, to think of land rising rapidly in price, and all the while decreasing in real value, that is, in actual producing power. It is this condition of things which finds one of its features in absentee landlordism and farm tenantry, with its tendency to neglect and forget the permanent improvement of the farm in soil and buildings, and its absence of the conception of the community as a place where one is to make his home generation after generation. It is exceedingly difficult to rear a permanent community upon such a condition of things; and the very existence of the church becomes threatened.

Now it is the conviction of authorities on the subject of rural life that the remedy for the present unsatisfactory state of things is at hand. For example, Warren H. Wilson believes that the wild, delirious stage of farm exploitation is simply a transition, and is now coming to its close.

What, then, is the need, and what are the present resources for meeting that need? The need is for a sound, sane basis of the economic life; the conception of farming as a real science, in fact a fine art, worthy of the highest abilities and the most devout consecration; a thoroughgoing renovation of the recreational life of the country; and amid all these the inspiring agencies of religion; those agencies most fittingly under the direction of the Church. Among the resources at hand are the results and data on scientific farming gathered by the agricultural colleges and experiment stations in most of our states; the ease with which information can be gathered from them; and the cheerful willingness with which they stand ready to co-operate with the community in providing lecturers and assisting in the

work of making community surveys. There is the growing, though as yet inadequate, recognition of the fact that farming is one of the fine arts, indeed, in a real sense, the fundamental art of civilization. There is the growing consciousness that the rural exodus has gone too far. "For," as one writer puts it, "only a pitiful few of those who leave the country come to prominence in the city. The most gain but a poor living there, and very many go to ruin."

It would seem practically certain that the country church will have, at the best, but a limited success, and in many instances, is likely to pass out of existence, unless its leaders take some pains to get in touch and co-operate with the agencies named, especially the state agricultural societies. It is incumbent also upon religious leaders in the country to encourage and utilize the growing estimate of the farmer's calling, and to recognize the opportunity present in the widely prevalent longing that the balance of population as between city and country be somewhat restored.

Where, after all, is the minister's warrant for interesting himself so definitely in the externals of community life? Of course, spiritual reformation is his object and end. Yet, no one can be reformed in a state of bodily sickness, and if this be true of the individual, it must also be true of the larger, social man. Now, if anything may be regarded as established beyond a doubt, it is that of late years country life, economically, sociologically, commercially, has been sick even unto death. And until these bodily functionings are restored the distinctively spiritual will have little chance. Religion is not economics—it is not sociology,—nor is the spirit to be identified with the body; yet the two are bound in an organic relationship, and the lower cannot be disregarded, if the higher is to be liberated for the doing of its part.

To sum it up, it is recognized that a new era, a new dispensation, as it were, has dawned for the country community; and that the country church, if it would live up to its opportunity, must adjust itself to this new order of things and utilize the new forces put in motion and the new

conceptions that have arisen. Country life can be *reconstructed* only on an economic basis of scientific agriculture. The new watchword must be co-operation, rather than competition. The dwellers in any given locality need to combine, and utilizing the new knowledge at hand, find out what particular things that locality is best fitted to produce, and by what methods the object can be gained most surely and with the least waste.

John Frederick Oberlin, in his mountaineer parish of the 18th century, found it necessary, using the meagre, unsystematic knowledge of his day, to effect a reconstruction of the lower, basic requirements, such as road-building and farming methods, along with the preaching of the distinctively higher life. He saw that unless the one were accomplished the other would be ineffective. The successful religious leaders in our own Southern mountains have had just the same experience; and there can be no doubt that the principle needs to be kept in view everywhere in the religious work of country life.

It seems to me that this program, touching country life in its every aspect, and causing the whole scheme of that life to function for spiritual ends, offers peculiarly inviting possibilities for the application of those conceptions of religion and philosophy familiar to the New Church. There can be no doubt that a richly satisfactory type of New-Church life can be developed amid country conditions. There are some New-Churchmen who cherish fond memories of just such a state of things, who are depressed at the changes that time has wrought, and who would be glad to see the adoption of plans and methods which would tend to restore such a strength of New-Church life in the country as would make for a real upbuilding of rural things, and would also exemplify a type of loyalty to the Church and its life which is not easily secured and maintained amid the rush and complexity of the city.

EARL C. HAMILTON.

THE ATTITUDE TO BE TAKEN TO THE DARWINIAN DOCTRINE OF THE ORIGIN OF SPECIES.*

By Rev. G. Lawrence Allbutt.

IN considering any subject, whatever may be its nature, the New-Churchman will take a viewpoint very different from that which is occupied by those who think only in natural light, which just affects the senses and the impressions arising therefrom; and he will also view it very differently from those who, though influenced by religion, are yet under the limitations of error as regards the Divine Being and His ways and purposes. For the New Church there is new light, because the Lord who is the source of light has revealed Himself clearly as such. He has brought Himself near to our apprehension, giving us doctrines which disclose His qualities. We know the Creator henceforth as also the Redeemer and Savior, the Guide and Comforter of His people, and so apprehend Him in His Divine-Human attributes. The work of creation, therefore, is not to be regarded as the result of a power acting without a personal direction, an energy which produces effects blindly, though by selective processes that may appear to be distinguished by a certain methodical arrangement; neither is it to be regarded as effected by arbitrary fiat, just spoken into being, or produced out of nothing by an uttered word.

There is a spiritual philosophy now given by which we have a better understanding of the creative process. To an age of rational inquiry is given a rational solution of such a kind that it draws forth our admiration in contemplating the Divine Creator and the works put forth by Him. There

**Editor's note.*—This subject has been discussed in the Review in former years; and it is hoped that this article will serve to introduce further discussion at the present time.

is a connection between Him and His works imaging Him in them. As is said in "Heaven and Hell," n. 303:

> Those who think from interior reason can see that there is a connection of all things by intermediates with the First, and that whatever is not in connection is dispersed. For they know, when they think, that nothing can subsist from itself, but from what is prior to itself, thus all things from the First; and that the connection with what is prior is as the connection of an effect with its efficient cause; for when the efficient cause is taken away from its effect, then the effect is dissolved and destroyed.

In "True Christian Religion," it is said:

> One thing was formed from another (n. 33).
>
> There is order, from and according to which the whole world has been created, with what belongs to it, one and all; and because all the work of creation has been done from this, therefore God is called order itself (n. 500).
>
> There can be no knowledge of God's omniscience, and omnipresence, unless it be known what order is, and unless these things belonging to it be known, namely, that God is order, and that at the creation He introduced order into the universe, and into the whole and every part of it (n. 52).
>
> It is to be held that the things in the universe were all and each created into their orders, so that they may subsist each one by itself, and that from the beginning they were so created that they may conjoin themselves with the order of the universe, to the intent that the particular orders may subsist in the universal, and thus make one (n. 54).

What is the order of the universe? What is the final end of creation, that to which every effect looks, and from which it obtains its properties and ground of production? It is the formation of beings who can reciprocate the Creator's life. It is the bringing into existence of an angelic heaven, or that state in which there is a spontaneous acceptance of love, wisdom, and use from the Lord, as the constant and perpetual portion of those who have become habituated to this condition. That this may be brought about, the natural world is given as the training-place, "and all things of which the world is composed are means to the end" which He has in view (*ibid.*, n. 13).

Hence, the three kingdoms of nature, or every species of mineral, vegetable, and animal, must be thus regarded, so that the origin of any species is to be traced, not to some mere adventitious combination of circumstances, but to a specific end which is subservient to the final and that everywhere governs.

Human life to become angelic is very complex; from this cause, that in the Lord there are infinite things which yet are most distinctly one (Divine Love and Wisdom, nn. 17-22). So, the imparting of His life and the reciprocating of it require a complexity of forms, whereby the infinite things in Him may be imaged and revered from His intention and operation as thus expressed. Love requires objects to draw out the love; and as love has many affections, so there must be many objects for the stimulus and exercise of those affections. This is why the body has so many organs, and why there are so many particulars in nature to all of which the body can respond.

The question is: How are these particulars produced? What is the initiative that imparts to them substance, form, and property?

There are expressions in the inspired record of creation that are full of deep significance; as for instance where it is said:

> And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit *after his kind, whose seed is in itself,* upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed *after his kind,* and the tree yielding fruit, *whose seed was in itself, after his kind:* and God saw that it was good. . . .
>
> And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, *after their kind,* and every winged fowl *after his kind:* and God saw that is was good. . . .
>
> And God said, Let the earth bring forth the living creature *after his kind,* cattle, and creeping thing, and beast of the earth *after his kind:* and it was so. And God made the beast of the earth *after his kind,* and cattle *after their kind,* and everything that creepeth upon the earth *after his kind:* and God saw that it was good. (Genesis i, 11, 12, 21, 24, 25.)

From this we gather that the wonderful variety and distinctiveness that abound in the natural world are due to a spiritual cause. It is because there are infinite things in the Lord that there is an image of this infinity in the marvellous profusion that exists in nature. Each species originates from some Divine end subordinate to the Creator's final end in forming a heaven from mankind. This is the starting-point of the existence of any specific animal, vegetable, or mineral form. And as end, cause, and effect follow in order, and "ends produce causes, and through causes effects, whence such as are the ends, such come forth the causes, and such thence the effects" (Arcana Cœlestia, n. 4103), there is no mingling of one kind of life with another; there is no development of a lower type into a higher. Each is "after his kind" throughout, from first principles to ultimates. This is in accordance with what we are taught repeatedly; for instance,—

> The creator of the universe has distinguished all things and everything that He created into kinds; and every kind into species; and has discriminated every species, and every variety likewise, and so on,—to the end that an image of the infinite shall be presented in the perpetual variety of qualities. (Conjugial Love, n. 479.)
>
> The origin of all things is in this wise. All things and everything are from the Lord. From Him is the celestial; from Him through the celestial exists the spiritual; through the spiritual, the natural; through the natural, the corporeal and the sensual. And as it comes forth thus from the Lord, it also thus subsists from Him; for, as is well known, subsistence is a perpetual coming into existence. They who have a different conception of the existence and source of things, like those who worship nature and deduce from her the origins of things, are in principles so deadly that the fantasies of wild beasts of the forest may be called far more sane. Such are very many who appear to themselves to excel others in wisdom. (Arcana Cœlestia, n. 775.)

The issue then is clearly presented. It is between the Darwinian doctrine on the one hand,—that "the origin of species is by means of natural selection, or the preservation of favored races in the struggle for life" (according to the title of Darwin's work),—and the revealed teaching now

given on the other,—that the origin of species is from a spiritual cause according to the will of the Creator, which has a distinctive end in view in each particular that He creates, so that the end selects the processes according to which a suitable clothing or form may be bestowed in agreement with the end, the resulting object, in whichever of the three kingdoms of nature it may appear, being in correspondence with the creative design.

It is not the purpose of this article to do more than to point out the clear-cut distinction between the two schools of thought represented: (1) that which views life altogether from the material side, as concerned with forces that act mechanically but without guidance; and (2) that which regards life as the expression of a guidance which is aware of every step involved, and has a beneficent outcome to fulfil along all the lines of its operation. H. Gordon Drummond in his work, "A Rational Theology," tells of how Charles Darwin and Russell Wallace investigated the same facts, but

> Darwin was more and more confirmed in his conception of a world in which Divine Providence had no place; while Wallace became more and more impressed with the spiritual and Divine forces in nature; until at length he was able to declare with confidence that "laws of nature" apart from the existence of a God, were "mere words, explaining nothing," and were "quite unthinkable." Each found the confirmation of his theory in outside facts, but the idea itself was derived and developed from within, according to the disposition of their respective minds (Ch. I).

Naturalism draws the mind downwards; for it is fostered by the desire to find in self that which is sufficient to contend against the unexpected in nature. The tendency of the mind when left to itself is to make self pivotal, the centre of reference, whereby there is disappointment, unrest, and bitter contest as other minds clash with this self-imposed authority. But spirituality elevates the mind by drawing it out of an undue regard for self, and revealing the Lord more and more clearly as the fountain and giver of life. There is thence a constant abnegation of self in favor of what He desires; there is an increase of what is

wise and good from Him experienced, thus an adjustment of soul and body to a reliable authority which is felt to be most free and delightful; there is a looking forward not to a ruthless stopping of our plans by death, but to their full fruitage in eternal life.

For the New Church, therefore, there is no alternative but to deduce all effects in the natural world from adequate causes in the spiritual world, satisfying the requirements of the Lord's Infinite Love, and explained according to the unerring processes of His all-wise direction.

The Memorable Relation at n. 78 of the "True Christian Religion" tells of how in the spiritual world animals and vegetables of every kind are created instantaneously according to the affections and perceptions of those who dwell there. And it is added:

> *In your world,* while *they were created in like manner at the beginning,* it was provided that they should be perpetually renewed by generations of one from another, and that creation should be so continued.

Whatever the process at the beginning, we may be certain that it was consistent with the high end which set in operation a chain of causes sufficient to raise up forms that might answer to the indwelling life distinguishing each, and all having reference to man, concerning whose great privilege inspiration teaches us:

> Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. O our Lord, how excellent is Thy Name in all the earth! (Psalm viii.)

G. Lawrence Allbutt.

HISTORICAL SKETCH OF THE "NEW JERUSALEM CHURCH SOCIETY IN MAURITIUS," FROM 1858 TO 1918.

By Cornelius Bécherel.

IN the year 1846, a teacher of languages, Mr. George Herbert Poole, went from Adelaïde, Australia, where a small New-Church society had just been formed, to Mauritius. He was one of the first four who met, at the invitation of Mr. Jacob Pitman, for New-Church worship at the latter's house in Adelaïde. The departure of Mr. Poole from the infant society was a hard blow to its founders; but under Divine Providence it was to result in abundant fruits in another field. He stayed three years in the Island of Mauritius, during which time he spared no pains to impart the heavenly truths to his hearers. These were not many; at first there were only three Englishmen who were receivers; and before long even these left the Colony, and removed to Calcutta. Mr. Poole then made the acquaintance of several other persons, the Messrs. Lesage in particular. Among his new acquaintances there was a poor painter, named Louis Emile Michel. This man was to be the instrument, under the Lord's blessing, for the development of His New Church in the Island of Mauritius. He devoted himself heart and soul to the work during thirty-six years, till his death in 1885. He was left at the head of the movement on the departure of Mr. Poole to Australia in 1850. He immediately thereafter got into correspondence with Mr. Le Boys des Guays, of St. Amand, Cher, founder of the New Church in France and translator of Swedenborg's works in French, and applied for books which he sold to New-Church friends, giving them free to those who could not afford to pay for them. He held

meetings in a small house which he hired for the purpose at Plaine-Verte, Port Louis, and imparted to the few inquirers who came to him the small knowledge he had of the Heavenly Doctrines. As he was poor and of no influence, his efforts were insufficient for the implanting of the New Church in the Island; still he never despaired, and did all he could for the diffusion of the new truths.

An influential, intelligent and strong-willed man was needed for a larger development of the movement. He was soon found in Mr. Edmond de Chazal, a rich planter. Father of twelve children, Mr. de Chazal lived as a patriarch on his estate called St. Antoine, where he kept the tradition of the ancient inhabitants by his liberal hospitality. This generous and distinguished agriculturist had on his large estate about a thousand laborers from India, whose affection he had won by the care with which he looked after their moral and material interests.

In 1854 Mr. Michel sent Mr. Chazal a good many works of Swedenborg; and at the same time he sent some to the two brothers Lesage, who, although they had been in contact with Mr. Poole, were not yet fully convinced of the new truths. These three gentlemen then began to study carefully and assiduously the books sent to them, and in due time they were fully convinced of the truths they contained.

From that time, viz. in 1854, a new and vigorous impulse was given to the movement. Mr. de Chazal embraced with ardor the doctrines of the New Church as soon as he became well acquainted with them; and he entered into a regular correspondence with Mr. Le Boys des Guays, whom he often asked for advice, and to whom he sent considerable sums for the printing of French translations of Swedenborg's works. By his intelligent teaching he soon brought his large and interesting family to the light of the New Church, and in 1858 he introduced regular New-Church family worship at his house, in which many of his relatives and friends took part.

More receivers joined themselves to the pioneers; and

on the 11th of January, 1859, they constituted themselves a society known as the "New Jerusalem Church Society of Mauritius." Those who met on that day at the house of the Messrs. Lesage were Messrs. Edmond de Chazal, Evenor de Chazal, Auguste de Chazal, Pierre Edmond de Chazal, Barthélémi Hélie, Charles Augustus Chasteauneuf, James Lesage and Napoléon Lesage; the other brothers to their great regret could not attend.

In the same year the New-Church Society received a liberal gift of Swedenborg's works in English from the Swedenborg Society of London.

Once a month the Society met for business in Port Louis at the house of the Messrs. Lesage; and Divine Worship was conducted at St. Antoine on Mr. de Chazal's estate, where a small building was erected for the purpose.

Hardly a year had elapsed when troubles began. The Society had translated the Catechism of the General Convention of America for the instruction of their children, and had had it published and circulated among their friends. A French pastor of the Protestant Free Church, Mr. Jean Lebrun, violently attacked it in a pamphlet. Meanwhile, a minister of a new sect, Mr. Bugnion, had started a church in Port Louis. He did not accept Swedenborg as a revelator, although he accepted a good deal of his teachings, taught them to a certain extent, and advised his followers to read the doctrines of the New Church. As his teachings, drawn from various sources, were somewhat similar to those of the New Church, a few of the first receivers of the Heavenly Doctrines thought that Mr. Bugnion's teachings were those of the New Jerusalem, and hence asked for a union with his followers. This created a division among the members of the infant Society; but fortunately the leaders, especially Mr. Edmond de Chazal, were successful enough in showing clearly that Mr. Bugnion's society was not the Heavenly Jerusalem. Nevertheless a few of the first members of the New-Church Society went over to him.

In the second year of the Society's existence, Mr. Bugnion proposed that his society and that of the New

Jerusalem should be united into one body; but since he had not completely accepted the new revelation, and since he altogether rejected Swedenborg as the messenger of the Lord's Second Advent in the revealing of the Internal Sense of the Word, the fusion of the two bodies was impossible. Not being able to get the New-Church Society to unite with his society, Mr. Bugnion proposed that the New-Church Society should ordain a minister from among her members. After careful consideration the question of ordaining a minister was dropped, there being some members who maintained that the society had not the right of the imposition of hands. Mr. Bugnion would not acknowledge himself beaten. Shortly afterwards he went to Europe, and unfairly won the confidence of the Reverend Bayley and the Reverend Butler. He managed to get himself consecrated by them as minister of the New Jerusalem Church in Mauritius; and he returned with the assumed title of "Bishop of the New Church." He went to see Mr. E. de Chazal, and told him that, provided with a diploma countersigned by Mr. Le Boys des Guays, he had no doubt that he would succeed in rallying to him all the members of the Society to work in common towards the building up of the Church in Mauritius. He was asked, first of all, to do away with his title of "Bishop"; but this he would not do; and the New-Church Society was then left to do her work quietly.

A little more than two years after the organization of their Society, the members resolved to disseminate the teachings of the New Church by means of a monthly periodical, which was to be the "echo" of the New-Church societies already established in the world. The first number appeared in September, 1861, under the title of *Echo de la Nouvelle Jérusalem.* Mr. E. de Chazal was the chief editor. The review contained valuable articles by Le Boys des Guays, Blanchet, the general Mouravief, and other New-Church writers. In it was also published the Liturgy which the Society had adopted for baptisms, marriages and other services. The review was sold to those who could pay

for it, and was given free to those who could not pay. It was also sent to Europe, America, Australia and the Channel Islands. With the diffusion of the New-Church doctrines by means of the review, troubles came from the clergy of both the Roman Catholic and Protestant Churches. They attacked the editor, Mr. E. de Chazal, in letters and pamphlets. One Catholic priest, while professing deep sympathy for Mr. de Chazal and profound respect for his family, wrote to say that he hoped some day or other Mr. de Chazal would come back to the faith of his fathers, that his eyes would be opened to see all the frightful errors which he defended with so much energy and perseverance, and finally would disavow those terrible doctrines against God and His Church. He ended by threatening Mr. de Chazal with the fate of heresiarchs, according to the Roman Catholic belief; if he persevered in his errors, either he would be strangled by the devil or he would have his bowels burst. The Anglican Bishop, the Right Rev. Vincent Ryan, said that Mr. de Chazal had exchanged one pope for another, Swedenborg.

An important event for the future of the Society was a journey to Europe in 1863 by Evenor, son of Edmond de Chazal. As on this interesting journey Evenor de Chazal visited the various New-Church societies of England, the Isle of Jersey, France, Switzerland, and Germany, and attended a session of the General Conference of the New Church in London, it tightened the bond of brotherhood by which they were united to the New-Church Society of Mauritius. Thus this Society got in direct relation with the English societies, and was favored by an address adopted at the 56th Session of the General Conference of the New Church, held in Manchester in 1863. This address, written by the Rev. J. Bayley, was published with the Minutes of the 57th Conference of August, 1864, as also in the November number, 1863, of the *Echo de la Nouvelle Jérusalem*. It expresses the encouragement and the affectionate sympathy of the members of Conference for the young Society of Mauritius.

On the 3rd of November, 1863, Mr. Edmond de Chazal, President of the Society, answered Dr. Bayley's letter, and thanked him, in his own name and in the name of the members of the Society of Mauritius, for the encouragement he gave them to persevere on the way they had planned to follow. The existence of their Society dated, he said, from the year 1858, when one of them had the joy of bringing together for "Family Worship" for the first time in his own house the small number of those who, being animated by the same sentiment and the same conviction, were led to this solemn act of moral courage. For such it was at a time when this act was considered one of apostasy and madness by nearly all people, and when those who joined the New-Church Society had to face the blame and even the malediction of many of those with whom they lived and whom they loved. But notwithstanding that, the Society grew and prospered, and in 1863 numbered about seventy-five persons, including the children baptized in the New Church.

The number of members of the Society growing larger as time went by, the house of the Messrs. Lesage, where the meetings had hitherto been held, became too small to contain them. Mr. Edmond de Chazal, who had a large house in Port Louis, very generously put it at the disposal of the Society. A hall was specially erected for the purpose.

The Society now resolved to have their meetings on the Sabbath day preceded by Divine Worship instead of on a week-day as formerly. This new arrangement allowed the different *"Cultes de Famille"* scattered over the Island to meet together at Port Louis once a month for mutual support. Lectures were also started every Saturday, the lecturers appointed being Messrs. Napoléon Lesage and George Clifford Mayer.

In the month of August, 1864, the 57th Session of the General Conference of the New Church in Great Britain appointed the Rev. E. D. Rendell to address, on its behalf, the Society in Mauritius, and, as Mr. Rendell says in the address, dated January 12th, 1865, "To communicate the

expression of sincere regard entertained by the Conference for those of the brotherhood of faith who inhabit another hemisphere and for the most part speak another language." The complete address was published with the Minutes of the 58th Conference of August, 1865, together with the reply of the 7th of May, 1865, by Mr. C. A. Chasteauneuf, President of the "New Jerusalem Church Society in Mauritius," from which we have selected the following passages that are of special interest in regard to the history of the New-Church Society of this Island:

Beloved Brethren,—

The Society of the New Jerusalem meeting at Port Louis, and composed of the members of the different *Cultes de Famille* scattered over the Island, as well as of the members of the Society resident at Port Louis, acknowledge with great pleasure the fraternal address which they have received from their brethren in England by the hands of the Rev. E. D. Rendell. They have deputed their President, Mr. A. Chasteauneuf, assisted by Mr. G. H. Poole, to reply in the name of the Society to this interesting document.

It is difficult to ascertain in exact figures the precise number of those who, in various parts of the Island, have received the truths of the New Dispensation. A variety of circumstances resulting from our peculiar social position in the midst of a Roman Catholic population, tend to prevent many of those who have read and partially received the doctrines of truth from coming forward and making a public profession of their faith. Instances are continually coming to our knowledge which lead us to conclude that these truths are very widely known, and viewed with the greatest respect by great numbers of people; in proof of which we need only cite the expression of the Abbé Spélissy, who in a letter addressed to Mr. de Chazal says "that the very air is poisoned with our doctrines." You will, however, be able to gather from the annexed abstract of our reports, all the particulars respecting the number of those who have made a public profession of adhesion to the New Church by baptism, and who have joined the Society openly and without reserve; but you will scarcely be able to comprehend the amount of sacrifice involved in this act, or estimate as we can the value of this public act of adhesion to the truth, and the breaking off all the old ties which withhold so many who are convinced in mind but who have not yet been able to take the last final step which unites the Church to the Lord, namely, "To leave all, take up the cross, and follow Him."

You refer, in your address, to the attempts formerly made on the part of our Society, and continued for some time ineffectually, to procure a minister from Europe. We are as fully aware as ever of the important advantages derivable from the exercise of the functions of the ministry in the Church of the Lord; nor are we in the least disposed to estimate these advantages below their just value. But there exist many reasons which render it perhaps undesirable under present circumstances to insist further on the accomplishment of an object which the Divine Providence has not seen good to enable us to realize. Time and experience have shown us that the "Family Worship," the *"Culte de Famille,"* which we have been led to adopt as a provisional means of supplying the deficiency caused by the want of a regular ministry, is quite sufficient for our actual necessities, and better suited to the scattered condition of our population, which renders it difficult to unite in one place the various members of our Society existing in various parts of the Island. Whatever benefits therefore might be expected to result from the active ministrations of a good and devoted servant of the Lord amongst us, we certainly feel less anxiety on this subject than we formerly did, especially since the return of the Rev. Mr. Bugnion from Europe, with the assumed title of "Bishop of the New Church." We now perceive that we have escaped a great and imminent danger, and that priestly domination and the love of power may attempt to invade even the hallowed precincts of the New Jerusalem.

With regard to our future prospects we cannot say much. The enemies without appear to have exhausted themselves in their impotent efforts to make a breach in the impregnable walls of the New Jerusalem, and seem inclined to let us alone. The New Church writings disseminated over the Island also appear to have accomplished their *immediate* mission, at least so far as we are able to judge from *external* appearances, as we have not to record any considerable addition to our numbers during the last year. In looking over the pages of the Register of Baptisms, kept by the Society, Mr. Poole was particularly struck by the entry of fifteen names of young Indian boys, who have all been baptized into the New Church, and who have been receiving regular instruction at St. Antoine, the estate of Mr. de Chazal. This is, he believes, the first fruits of India to the New Church of the Lord. Mr. Poole, after fourteen years absence, in returning to Mauritius in December, 1864, was powerfully affected on being present at the monthly general meeting of the Society at Port Louis, which took place on Christmas Day, 1864, when instead of the three or four disciples of the truth whom he had left there in 1850, he met a numerous assemblage collected from the various quarters

of the Island, and many of them entirely unknown to him personally, who had come together for the purpose of worshipping in common, and of uniting in receiving the memorials of the Savior's Love, round one common table.

This meeting takes place at eight o'clock, A. M., after which there is a recess for refreshment, liberally supplied by Mr. de Chazal, at whose house the meetings are held; and the members of the Society meet again for business at one, when letters from England, America, the Cape of Good Hope and other places are read, and resolutions adopted for the ensuing month. This is the order usually adopted, and it is the most convenient, affording to those residing at a distance the means of taking an active part in the management of the affairs of the Society, and keeping all its acts under the general control of the whole body. Here also is the library of the Society, containing the set of Swedenborg's writings granted by the Society in London, with many others, both in French and English. Here are also the works of Richer, so greatly esteemed by French readers, and many others, forming a truly admirable and interesting collection of New-Church publications.

Your Beloved,

(Signed) A. CHASTEAUNEUF,

President of the New-Jerus. Church Society in Mauritius.

From the very first a special fund for the erecting of a church was started. This went on so slowly that in five years it had attained only Rupees 149.50. Mr. Edmond de Chazal, whose greatest desire was the advancement of the Lord's New Church in the Colony, made a donation of two plots of ground situate at Champ-de-Lort, Port Louis, for the purpose of erecting a church and a school room. By this gift the zeal of the members was awakened, and the special fund for the erection of a church was doubled the very day of the donation. It happened, however, that the object of the donator could not be realized. The donation was made in 1864, and recognized by the State in 1865; but two years later, in 1867, Champ-de-Lort lost its salubrity, and the wealthy people removed to more healthy places up-country. The place is to-day in a state of desolation, and thinly inhabited.

No New-Church school was opened at Port Louis; but

previous to the donation Mr. de Chazal had opened a school for the young Indians on his estate, which he supported of his own means. It was a sort of half-time school; the scholars would work in the fields for a part of the day, and spend another part in the school, where they received free tuition both in secular and religious subjects. The Catholic creole boys would not go to that school at first, because the classes were opened and closed with the Lord's Prayer; but later on they overcame their prejudice, and frequented the school. As it may be seen in Mr. Chasteauneuf's letter, a good many Indian boys were baptized into the New Church; unfortunately their instruction was rather superficial. Almost all of them, parents as well as pupils, hoped to get temporal advantages by their baptism. When they realized that they were to have no "backshish," they slipped back into idolatry. One adult Indian of the name of Haradhun asked for his "backshish" two or three days after his baptism. This was of course refused, and the poor fellow dropped back.

In 1865 another *"Culte de Famille"* was conducted by Mr. Ernest d'Unienville in the district of Savanne, a place far away from Port Louis. This New-Church group was composed of fifteen members. At Easter of 1865, four children and one adult were baptized, and ten persons partook of the Lord's Supper.

The monthly meetings at Port Louis continued to be well attended not only by the members of the Society but also by many outsiders who were desirous of getting acquainted with the teachings of the New Church. Mr. Edmond de Chazal, one of the leaders in Family Worship, would officiate. In his absence he was replaced by Mr. Napoléon Lesage.

Twice a year, at Easter and at Christmas, the Holy Supper was celebrated either at Port Louis or at St. Antoine, where the different *"Cultes de Famille"* of the Island would meet on Mr. de Chazal's kind invitation.

In January, 1869, the prospects of the Society were far from being bright. The monthly review, the *Echo de la*

Nouvelle Jérusalem, which was called to do a great deal of good in the community, had to be stopped (for want of funds) with its seventy-second number. The promoters were so confident of the success of their endeavors that they committed the mistake of printing too many copies at a time, a thousand or so. As the cost of printing was excessively high at that time, the funds subscribed for the purpose were hardly sufficient. Very often they fell far too short of the cost of printing, and Mr. E. de Chazal, principal supporter of the review, used to cover all deficits himself. From thirty to forty per cent of the printed numbers were disposed of, and the rest remained for the generations to come.

After the cessation of the *Echo* the Society continued to publish, occasionally, sermons and pamphlets on various subjects. In this way the "Divine Word Opened" of Dr. Bayley, translated into French by Mrs. E. Volff of Algeria, was published in Mauritius.

In 1875 a heavy calamity befell Mr. E. de Chazal's family. By uncontrollable circumstances their fortune was so altered that the venerable leader of the New-Church Society, to his great regret, had to ask its members to find another place for their meetings. What seemed a calamity at first was under the Lord's Providence a blessing after all, both to the Society and to Mr. de Chazal, for he afterwards rescued his family's fortune from disaster. The members made a collective effort, and in the following year bought for Rupees 10,000 the building which is still the place of worship of the New-Church Society in Port Louis. The sum subscribed amounted to Rupees 4,874.90, out of which Rupees 4,000 were paid to the Messrs. de Rochecouste, and one of the members advanced the difference of Rupees 6,000 to the Society. As the building was a six-roomed house, the Rupees 874.90 were used to make the necessary alterations for a Worship Hall. Thus it was that the Society at last got its Church and Library; and the first service was conducted therein on the 25th of April, 1876.

Shortly after the purchase of the church-building the Society petitioned the Governor to be incorporated into a Civil Body. After a long series of difficulties and protestations on the part of other Christian bodies, the legal existence of the Society was recognized by a local Ordinance, No. 4 of 1877, and ratified by Queen Victoria. The following members figured on the Ordinance as actually composing the Society:

1. Joseph Antoine Edmond de Chazal
2. The Honorable Augustus Chasteauneuf
3. Napoléon Lesage
4. Thomi Olivier
5. Thomi Martin
6. George Clifford Mayer
7. Evenor de Chazal
8. James Lavers
9. Pierre Edmond de Chazal
10. Philippe Ducasse
11. Auguste de Chazal
12. John Henry Ackroyd.

From that time the Anglican clergy began to recognize the existence of the New-Church Society. One of their ministers, the Rev. Lagier, attended twice at the New-Church worship. He seemed pleased with what he heard, and expressed his desire of getting acquainted with New-Church teachings. So the members made him a present of a copy of "The True Christian Religion."

In 1878 the members made another collective effort, and cleared the church building of all debt. It would now seem that Mr. Edmond de Chazal had done his share in the work of establishing the New Church in its external form in the Island. He fell ill towards the latter part of December, and passed into the spiritual world on the 12th of February, 1879. The story of his work in the Lord's vineyard may be told in a few words. One of the twelve foundation members of the Society, he took a leading part in all its concerns, from the time it was instituted in 1859 up to his last illness.

Although he was not its first President, he was unanimously elected President two years after its institution, and so continued nearly the whole time it remained in its provisional state. When it was legally constituted he was its first President, and filled that important office till he was called to the higher life. He was its chief support for many years; and if the New Church exists in Mauritius, it is very largely owing to him. He supported it with wise generosity; and his pen was ever ready to make known and defend the truths of the New Dispensation. In spite of the ridicule which certain persons attached to the New-Church doctrines, he professed them openly and fearlessly defended them. It is to him that the Society owes its French New-Church Liturgy, which he arranged from the English and American Books of Worship. It is he who drew up the different forms of prayers used for Divine Service on Sundays, for Baptisms, Marriages and Funerals. He not only contributed to the wants of the New Church in Mauritius, but he also sent considerable sums of money to Messrs. Le Boys des Guays, Harlé, and Chévrier, for the translation and publication of Swedenborg's works in French. One might think that he absorbed, so to speak, all the acts of the Society in himself; but in the particular circumstances in which the New-Church Society grew, it would have been impossible to establish it in Mauritius without the confidence, the energy, and the determination with which he gave full vent to his ideas when once he had adopted them. He was beyond all doubt a chosen instrument of the Lord's Providence to inaugurate and direct a special work which he firmly strove to accomplish in consecrating thereto all his mental and physical faculties during twenty-five years. In the trying moments that marked the last years of his life on this plane he showed a courage, a determination, and an absolute faith in Providence, which no doubt helped him to a large extent in the saving of his family's fortune.

It is pleasing to note that all the newspapers of Mauritius, representing different parties and different religious views,

did full justice to the high character of the founder of the New-Church Society. Large numbers attended his funeral, representing all classes of the community; and their demeanor evidently showed that the tribute of respect paid was not merely a formal one. Two Anglican ministers attended his funeral,—the Rev. Lagier (who had before attended twice at New-Church Divine Services) and the Archdeacon Matthews. This latter gentleman had visited him several times during his illness, and showed every respect for his convictions. The Roman Catholic clergy was less tolerant. Their Bishop forbade his people to attend the funeral; nevertheless all the Roman Catholic relatives, and a large number of friends, made it a point to be present. The most intolerant would not go inside the church; but they accompanied the funeral procession to the grave-yard.

Many people said that after Mr. de Chazal's death the New-Jerusalem Church would fall into oblivion, because its most fervent disciple and founder had disappeared. Their prediction was not in the least fulfilled; the large and interesting de Chazal family and the other members were too profoundly convinced of the heavenly truths of the New Jerusalem to allow of such an event. Messrs. Napoléon Lesage, Auguste Chasteauneuf, John Henry Ackroyd, James Lavers, Evenor de Chazal, Pierre Edmond de Chazal and the other members bravely put their shoulders to the wheel, and kept the banner of the New Jerusalem floating in the Colony.

After Mr. de Chazal's death, Mr. Napoléon Lesage was unanimously elected President of the Society, and Leader in Worship. He filled these posts to the satisfaction of all during twenty years. He died in the year 1899 at the ripe age of seventy-three. He was one of the three receivers in 1848, when Mr. Poole introduced the Heavenly Doctrines in the Island; and he had been a member of the Society from its very beginning. After the Society had been instituted, he was its first Secretary, and filled this post with distinction till he was called to the higher post of President. His house was one of the first in which the truths of the New Dis-

pensation were read and received. As Lecturer and Leader in Worship, he conducted all the services entirely gratuitously with great diligence and regularity. He was a diligent student of the Word and the Doctrines. He clearly explained them and closely adhered to them in all his teachings; and, what is more important, his life was in entire accordance with them. He has left an elaborate commentary on Matthew's Gospel, the result of his studies. Circumstances have not allowed of its being printed; but it is hoped it will be done before long by one of his daughters. One striking feature in this Leader was his great moral courage; he allowed nothing to discourage him. After his retirement from public life (he was a Head of Department in the Government Administration), he would go down every Saturday to Port Louis, and lecture to two or three persons, sometimes to one only, with as much zeal as he would have showed before a large congregation.

Mr. George Clifford Mayer succeeded Mr. Napoléon Lesage as Leader in Worship and President of the Society. He was baptized into the New Church on April 6th, 1863, and became a member of the Society on the 15th of the same month. From that time till his death in September, 1900, he very seldom failed to attend the meetings of the Society, whether church service or the Society's business. He always took an active part in the work when his duty as Magistrate did not call him away from the Island. Shortly after his admission as member, he founded a Society for the study of the Doctrines and a Sunday school for the children at St. Antoine, in both of which he took an active part in the teaching, and did all he could for their prosperity. When he was at the head of a family he led in Family Worship on Sundays with great piety and regularity. His lectures were practical, delivered in a clear and eloquent language which penetrated the hearts of his hearers, being the expression of conviction.

Mr. Auguste de Chazal succeeded Mr. G. C. Mayer in 1901 as President. To his great regret his failing health

did not allow him to accept the functions of Leader in Worship. An arrangement was come to, by which Mr. John Henry Ackroyd conducted the monthly services at Port Louis from December, 1901, to August, 1904; and, on the departure of Mr. Ackroyd to England, the services were continued by Mr. Léon de St. Pern from August, 1904, to December, 1906, the date at which the first pastor of the Society, the Rev. G. I. Fercken arrived in the Island. Mr. Auguste de Chazal held the post of President till 1905, when he was succeeded by Mr. Léon de St. Pern. Under his presidentship the Society petitioned the Governor of the Colony to be granted an assistance towards the support of a minister, as it was given to other churches. It appears that His Excellency was not empowered to grant their request. The members had to rely on their own resources to have a minister; so voluntary subscriptions were raised to that end.

In 1877 Mr. Auguste de Chazal had removed to Natal, where he stayed some years with his family. By his efforts a New-Church Society was formed at Durban, Natal, in which he took an active part, till he returned to his native country in 1885.

Long before the services of a regular minister were contemplated; but it was not easy to find sufficient funds for the support of a minister. Shortly after the Society was instituted, Mr. George Herbert Poole of Adelaïde offered to come out as minister of the Society. He had all the qualifications as such; but the means at the Society's disposal were not sufficient to accept his offer. In 1889 another minister, the Rev. W. Allan Campbell, offered his services; this offer also had to be declined for two reasons, —first, for want of means, and second, the gentleman did not speak French. In 1902 Rev. G. I. Fercken proposed to come out as minister; but at that time he was "Bishop" of a small society known as the "United Brotherhood," and was not a consecrated minister of the New Church; consequently his offer had to be declined. In 1905 Rev. W. H. Acton, minister of the Academy of the General Church,

offered to come out. His offer was not accepted, the members of the Society of Mauritius having no sympathy with the views held by the Academy on certain doctrines.

Towards the year 1906 the necessity of having a minister was strongly felt by one and all; the faith of many was wavering through ignorance and lack of instruction. Therefore the members made a greater effort than had hitherto been made, and provided enough means for the support of a minister, one of them taking upon himself to pay all difference that might exist between the amount subscribed monthly and the stipend of the minister, in fact, the greater part of the burden. As Mr. Fercken had by this time been consecrated in the ministry of the New Church, the Society offered him the post of pastor of the "New Jerusalem Church of Mauritius," which offer was gladly accepted. He landed at Port Louis on the 21st of December, 1906, without his family,—the latter came on later. He was pleased with the place and with the members of the Church, and shortly after his arrival he held weekly worship both at Port Louis and at Curepipe, with an average attendance of thirty at Port Louis and fifty at Curepipe, the latter meetings in the house of Mr. Auguste de Chazal.

Encouraged by the progressive advance of the work, the members decided to erect a church at Curepipe. Two lady members made a generous donation of half an "arpent" of land at Curepipe Road, and all the other members contributed generously towards the building of the edifice.

On the 13th of April, 1907, the foundation stone was laid. In the hollow of the stone was deposited a metal box containing (1) a Bible, (2) a copy of the "True Christian Religion," (3) a copy of the Report of the General Conference for 1906, (4) a copy of the *Morning Light,* (5) a copy of the *New-Church Messenger,* (6) a silver rupee bearing the effigy of Edward VII, and (7) a document on parchment containing the following declarations:

In the Name of the Triune God, Father, Son and Holy Spirit. Amen.

This day, Saturday, 13th April, 1907, in presence of the Members

of the Church, was laid the foundation stone of this Edifice, situated at Rémono Street, Curepipe Road, and consecrated for the Worship, Sacraments, and Ceremonies of the New Church, the New Jerusalem foretold by the Lord in the XXIst Chapter of the Apocalypse. This ceremony was presided over by the Rev. Gaston I. Fercken, Doctor in Theology and in Philosophy, first Minister of the New Jerusalem Church Society in Mauritius, on a plot of ground graciously offered to the Church by Mrs. Eugène Tarby and Miss Léona Lesage, daughters of the late Napoléon Lesage, late Leader in Worship. The Office-Bearers of the present year are Messrs.:

The Honorable P. Edmond de Chazal, C. M. G., *President*
Camille François, *Vice-President*
Arthur Chasteauneuf, *Treasurer*
Aristhène Orieux, *Secretary*
Louis Pontré, *Vice-Secretary*

This Church is built by means of the generous contributions of the Members of the Society actually numbering 100.

Curepipe Road

This 13th April, 1907
(Signed) G. I. Fercken
Pastor

(Signed) P. E. de Chazal,
President

The dedication of the new edifice took place on Sunday, 13th October, 1907, at nine o'clock in the morning, preceded by the Holy Communion service. After the service a lunch was served in an unoccupied house close to the church. A strange thing is the part played by the figure 13 in the erection of the Church; the laying of the foundation stone on the 13th April; the dedication on the 13th October —an ill omen to the superstitious, but to us of the New Church it is the beginning of a new state of things.

In November, 1907, one month after the dedication of the church at Curepipe, a monthly English service was held at the request of fourteen members. This went on well for a year; but unhappily it had to be stopped for want of interest.

After five years' work in the Island, Mr. Fercken went on six months' leave with his family to Europe. He was replaced during his absence by Mr. Léon de St. Pern, one of the church members who has taken an active part in the

Society's business as Secretary, Treasurer, and President, and also as Leader in Worship. After the expiration of his leave, Mr. Fercken returned to Mauritius alone. He stayed here another two years, and finally left for good in March, 1914.

The flock was left without a pastor. So steps were taken to have a successor to Mr. Fercken. Three gentlemen were in view, Mr. Robert Flon of Paris, Mr. E. Deltenre of Brussels, and Mr. C. A. Nussbaum of Portland, Oregon. Meanwhile Dr. Lucien de Chazal and Mr. Godefroy d'Emmerez de Charmoy took the services in turn at Curepipe, and Messrs. Edmé Gellé and Hanelas conducted the services at Port Louis.

Of the three above-named ministers, the Rev. C. A. Nussbaum of the General Convention was the best fitted for Mauritius. Miss Lina Mayer, a devoted member of the New-Church Society, now called to the higher life, had occasion to hear Mr. Nussbaum in Paris in 1889 while she was on a voyage in Europe. In 1914 she wrote to ask him if he did not know of any French-speaking minister in America who would be willing to come and take the direction of the flock in Mauritius, and she told him of the difficulties the Society was in. Mr. Nussbaum, whose sole desire is to minister to a society where he would be of the greatest use, offered to come out himself rather than let the church in Mauritius perish for want of a French-speaking minister.

In the meanwhile, in August of the same year, i. e., in 1914, a minister of the Academy, the Rev. F. E. Gyllenhaal, on a visiting tour, called at Mauritius on the instruction of Bishop N. D. Pendleton. He met with a most cordial welcome on the part of all the members of the Church, and was the guest of Dr. Lucien de Chazal and his sister, Mrs. Charles Moubray. He delivered two lectures at Mesnil-aux-Roses, the lovely residence of Mrs. Pierre Edmond de Chazal, conducted Divine Worship both at Curepipe and at Port Louis, and also celebrated the Holy

Communion. He left for South Africa, and since then has been pastor of the Durban Society.

The Rev. Nussbaum left the Portland Society on one year's leave, and was expected here in October; but owing to the difficulties of travel caused by the great European war, he only reached Mauritius in January, 1915. He stayed at Mesnil-aux-Roses, the guest of Mr. and Mrs. Charles Moubray. He liked the place and the people, and set to work with heart and soul. His activity, his large erudition, and his warm and spirited language soon brought about a revival among the members of the Church which he has ever since kept glowing by his instructive and intelligent teachings. As has been said:

> His sermons and talks are always excellent, treating the highest subjects and rising by beautiful soarings of the soul towards the heavenly New Church ideals. They are always listened to with the greatest attention; and as they are adapted to the state of the hearts and minds of each of his hearers, they have on them very good and helpful effects.

One of the most happy events that could happen to the Society, one which gives the members the hope of preserving the pastor for many a long year to come, is his marriage with one of their members, Miss Hilda Collins, eighteen months after his arrival in the Island. They are both very happy; and they have been blessed (on the 20th of May, 1917) with a baby girl, the joy and sunshine of their happy home.

Shortly after his arrival, Mr. Nussbaum started classes of religious instruction at Port Louis and Curepipe, and later on at Vacoas also, for the children and young people, consisting of studies of the Word, Natural History, Physics, Chemistry, Physiology, the Science of Correspondences and the practice of hymns. A good number of adults and mothers attend these classes with their children, and the interest they all take in these studies is a cause of rejoicing. Every Saturday afternoon he gives a lecture on New-

Church subjects in connection with Swedenborg's works. In this way his auditors have gone through "Heaven and Hell," "Conjugial Love," "Intercourse of Soul and Body," the "Last Judgment," "Divine Love and Wisdom"; and they are now studying the "Divine Providence."

At Port Louis on Sunday evenings he gave several series of evening lectures on New-Church subjects for the general public. The attendance at these lectures varied from forty to eighty, according to the interest that the public took in the subjects that were treated. Besides the above regular classes, he has also held two public lectures in Port Louis at the house of Mr. Aurèle Pragassa, a devoted member of the Church and the present Vice-President; and another series of lectures at Vacoas in the house of Mr. and Mrs. Marc de Chazal, for the benefit of a large number of ladies belonging to other Christian churches.

In July, 1917, owing to the suppression of the Sunday train-service, the usual hour of worship had to be altered. A worthy member of the Church generously put a motor-car at the disposal of the pastor to allow him to proceed to Port Louis where he holds the service at 7.30 A. M., and from thence to Curepipe where the service begins at 9.15 A. M. As the suppression of the Sunday trains was and is still a great inconvenience, many of the members living at a distance from the places of worship found it difficult to attend the services; therefore Mr. and Mrs. Marc de Chazal, who have always the welfare of the Church at heart, graciously put their residence at the disposal of the pastor, and a service was held at 1 o'clock P. M. for those living at Vacoas.

From January, 1915, to December, 1917, the pastor baptized thirteen children and one adult, confirmed fourteen young people after regular instruction, solemnized two marriages, and had his own marriage solemnized by Dr. de Chazal.

The Sunday evening lectures at Port Louis and the Sunday services at Vacoas are now stopped; but the other classes and lectures continue to be well attended, and grow

more and more profitable to those who have the privilege of attending them.

Since the year 1916, the pastor has been assisted in his work by Mr. Cornelius Bécherel, who for several years has been preparing himself for the New-Church ministry under the direction of the Rev. W. L. Worcester, President of the New-Church Theological School in Cambridge, U. S. A.

For the last two years Mr. Godefroy d'Emmerez de Charmoy, another faithful and very active member of the Society, has been engaged in the translation into French of Pott's "Swedenborg Concordance," and in the preparation of a French Dictionary of Correspondences.

The history of the Church in Mauritius would be incomplete were we to omit the active part taken by several other members besides those already mentioned. Of the twelve foundation members, Mr. John Henry Ackroyd, a magistrate on the retired list, is the only one living at the time we are writing, i. e., in October, 1918. He was one of the first to read the works of Swedenborg in Mauritius, and he became and has ever after remained a fervent disciple of the New Jerusalem. He contributed largely towards the establishment and development of the Church, not only in the editing of the *Echo,* but also by his intelligent teachings as Lecturer and Leader in Worship. It was he, as the Vice-Secretary of the Society, who wrote the Reports, Addresses and Letters to the General Conference; it was he who did the correspondence with other societies established in the world. He removed to England in 1904, and from that place he has more than once been useful to the Society.

The Honorable Charles Auguste Chasteauneuf, another foundation member, was called to the higher life in 1882. He always took a very active part in the Society's business as Treasurer, Vice-President, and President. Member of the Legislative Council and occupying a high post in the Government Administration, he helped the Society with his influence whenever there was opportunity for it, specially in obtaining the Ordinance which constituted the Society a Body Corporate.

Mr. Evenor de Chazal had the privilege of twice visiting the various New-Church societies of Europe, in 1863 and in 1883. He finally settled in Fianarantsoa, Madagascar, with his family. One of the founders of the Church in Mauritius, he always took an active part in the deliberations, and contributed liberally in the uses of the Society. He has left two sons in Madagascar. One of them, Mr. E. A. de Chazal, in Antalaha, is mentioned in the Directory of the General Conference.

Mr. Pierre de Chazal, one of the sons of the Hon. Pierre Edmond de Chazal, had the supervision of the Church at Curepipe while it was in construction. He has removed with his family to Lausanne, Switzerland, where he has brought together the several members of the Mauritius New-Church Society residing for the time being at Lausanne, into one society, under the direction of Pastor G. Régamey.

Another devoted member who did much in diffusing the Heavenly Truths in Mauritius was Mr. Camille François. This gentleman was cashier in a commercial firm for over fifty years, a model of integrity and punctuality, and greatly esteemed by all who knew him. He led in Family Worship at his house, to which he invited many of his friends and acquaintances.

If the Society has a place of Worship at Port Louis, it is mainly due to the Hon. Pierre Edmond de Chazal, Member of the Legislative Council. He it was who took the initiative in raising subscriptions for the purchase of the building; he it was who advanced the sum of Rupees 6,000 and waited four years to be repaid. He served the Society uninterruptedly during twenty years as Secretary and seven years as President, and when he was called to the higher life he enriched the Church by a legacy of Rupees 5,000.

Mr. Léon de St. Pern, lately called into the Spiritual World, has made a legacy to the Society, consisting at present of the absolute ownership of a property valued at Rupees 9,000 and contiguous to the Church at Curepipe, with the purpose of providing a parsonage and library.

And last is the present President of the Society, Dr. Edmond Lucien de Chazal, eldest son of the Hon. Pierre Edmond de Chazal, and grandson on the maternal side of Mr. Edmond de Chazal, founder of the Society in Mauritius. One may not be far wrong in saying that he takes as deep an interest as his grandfather in the welfare of the Church. He has been helping Mr. Charles Byse of Lausanne in the publication of his works. He has supported Mr. G. Régamey in his work at Lausanne. If the Church in Mauritius has a pastor, it is due to his wise generosity. It was he who paid the greater part of the first pastor's stipend, and did the same for the present pastor. Two years ago he made a large endowment of Rupees 120,000 to the English Conference, the interest of which serves to pay the pastor and his assistant. Henceforth the Society will have no more pecuniary difficulties in the support of its pastors. Dr. de Chazal has also shown interest in the well-being of his countrymen, and has made a large donation to the Government of Mauritius with the view of reducing infantile mortality in the Island.

Such is the history of the Society of the New Church in Mauritius, instituted sixty years ago by a handful of earnest and well-meaning disciples. They were firm in the struggle which they sustained against those who blamed them for having renounced the faith of their fathers and the tradition of the old churches. Innumerable were the sacrifices they made to keep up the banner of truth. They lost sincere friendships in the circles they moved in; some made pecuniary losses; others lost their situations; and one man lost his situation for marrying a Swedenborgian. But they stood firm, and have left in Mauritius a well organized Society now of sixty years' standing.

C. Bécherel.

THE REV. GEORGE NICHOLSON.*

By Charles Higham.

AMONG the books attributed to this early New-Church Minister—the compiler of "The Dictionary of Correspondences"—is one said to have been published at Liverpool in 1814, and to have been entitled "Authentic Memoirs" of the author "with eighteen extracts from his unprinted MSS., etc." If this volume could be found, its contents would simplify, if not supersede, the work of any present-day biographer. But the book appears to have completely vanished. Enquiries concerning it, extending over upwards of seven years, and addressed to all "likely" persons and institutions, have elicited no affirmative response—no copy seems to remain available for reference. This climax of failure has suggested the following collection of all the known facts in the case. There is a certain fitness in such action at the present time, for, as will be seen below, the Rev. George Nicholson departed this life almost exactly one hundred years ago—1919 is his centenary year. It is rumored that a line-engraved portrait of him once existed, but no copy of it can now be found.

At the outset it may be convenient to transcribe several biographical fragments which will furnish a kind of ground plan for the desultory structure about to be erected.

Replying to a series of questions propounded by James Glen,† Henry Servante‡ wrote, under date 12th August, 1805, among other things:

*When this article was sent from England, the author expected it to appear also in *The New-Church Magazine* (London) for September-October, 1919.

†See *The New-Church Review*, 1912, p. 532; 1914, p. 548; 1919, p. 229.

‡See *The Intellectual Repository*, 1816-17, pp. 514-15.

"Who and where is Mr. Nicholson? Mr. Nicholson . . . is still living; he is a very worthy, zealous, man, and was formerly Usher to an eminent Grammar School. About 4 or 5 years ago he was ordained as a minister, and preached in London, Bristol, and other places, and was invited to Hull in Yorkshire, to succeed the Rev. Mr. Green as a preacher of the truths of N[*ovæ*] E[*cclesiæ*, i. e., the New Church], but by a letter which I received from him some time since, and which I have enclosed in the box with the books, for your information, it appears he has been ill-treated by those who first invited him as their pastor.*

An article in "The Biographical Dictionary of Living Authors," 1816, ran thus:

Nicholson, Rev. George, Curate of Taxall, Cheshire, and a few years ago assistant to Dr. Coulthurst, Vicar of Halifax, with whom he seems to have quarrelled. This reverend gentleman, who seems to have been far gone in the reveries of mysticism, has published as follows:—

a list of about fifteen of his works being appended.

Under the heading "Obituary" in *The Intellectual Repository* for July—September, 1819, appeared the paragraph:

We have heard, but are unable to state any particulars, that the Rev. G. Nicholson, who has deserved so well of the New Church by his laborious and very useful work, the "Dictionary of Correspondences," departed this life after a trying illness of seven years, in the month of March last.

Earlier in the same volume (pp. 129-32), and under the same heading, was an article reprinted from *The Christian Observer* upon "The Rev. Henry William Coulthurst, D.D.," Vicar of Halifax, who died on December 11, 1817, in the sixty-fourth year of his age. To the particulars thus presented, the Editors of *The Intellectual Repository* added the sentences:

This highly respected character was a cordial recipient of the doctrines of the New Jerusalem Church, and has been, for many years, an affectionate reader of the writings in which those doctrines are communicated to mankind. His intimate connexion

**The Monthly Observer*, 1857, pp. 311-12.

with many leading characters in church and state, joined, we apprehend, to a natural timidity of temper, prevented him from making a public avowal of those sentiments; but now that all motive for concealment is at an end, his friends, we trust, will not blame us for announcing what we know to be a fact.

Mr. Theodore Compton in his "Life of the Rev. John Clowes," 1898, gave (pp. 109-10) an amusing anecdote of Dr. Coulthurst, illustrating this "amiable weakness," and also cited from a letter by the Rev. John Clowes to Mr. C. A. Tulk in 1816, this:

> At Heath I met with Dr. Coulthurst, to whom I delivered your dear father's generous present of the Latin Indexes, which he received with much gratitude. I afterwards passed a night with him on my way home, and found him to be still the same affectionate but timid reader of the New Doctrines that he had been for several years past.

In "Hodson's Catalogue for 1849," on p. 9 appeared the following paragraph:

> NICHOLSON, Rev. GEORGE. A clergyman of the Established Church. He was formerly a schoolmaster in London, and having embraced the Doctrines of the New Church, attended the ministry of the Rev. J. Proud, for whom he occasionally preached both at Cross Street and at York Street. He was afterwards minister at the societies at Dagger Lane, and Myton Gate, Hull. While here he was persuaded by Dr. Coulthurst, Vicar of Halifax, himself a receiver of the Doctrines, to enter the Established Church, which he did, and by the influence of the Doctor, he obtained the perpetual curacy of Little Budworth in Cheshire. He was the author of "Essays on Theological Subjects," . . . etc., and he compiled a large "Dictionary of Correspondences." But these are all out of print, and can only occasionally be met with. He was also a contributor to the "New Jerusalem Journal." He died in March, 1819.

It will have been noted by the careful reader that none of these memoranda furnishes the date of Nicholson's birth into this world, or of his entrance into the external New Church. In his "Serious and Affectionate Address to the Inhabitants of Hull," published in 1806, he mentioned (p. 6) that he had been for sixteen years a receiver of the

New Church, thus, in round figures, dating his membership as commencing in 1790. Upon page 139 of the same book he again emphasized that year. "And I can testify for myself, that almost every day, since 1790, I have gained new confirmation." His first signed appearance in print, as an advocate of his new beliefs,* was in the shape of a brief letter to the Editors of *The New Magazine of Knowledge,* Vol. II., p. 354, dated July 28, 1791. This periodical was succeeded by *The New Jerusalem Journal,* of which Robert Hindmarsh was the sole Editor. To this volume George Nicholson contributed nine articles, one of which bore the address and date "No. 11, Mount-Row, City-Road, [London], Sept. 7th, 1792-36." Another was entitled, "Christ alone exalted, or the Testimony of him, the Burden of all Revelation, [John v. 39]: a Discourse delivered in the New Jerusalem Church, Great Eastcheap, June 17th, 1792-26. By George Nicholson." The preacher, however, does not seem to have been a formally-elected member of the Society; his name cannot be found in the copy of its Minute Book preserved in the Library of the New-Church College.

Simultaneously with the fifth session of the General Conference of the New Church, held at Birmingham, in April, 1793, there assembled in Great Eastcheap, London, a Conference "composed of the Rev. James Hindmarsh, Rev. Francis Leicester, Messrs. Robert Hindmarsh, Richard Thompson, and George Nicholson, all of London." The quotation is from the Rev. Manoah Sibly's pamphlet "Appeal" of 1839.

Nicholson's first New-Church publication, in separate book form, was his "Essays on the Most Essential Theological Subjects," 1794, already named above. It was printed and published for him by Robert Hindmarsh, and was also announced upon its title-page as obtainable in Lon-

*He had already, in 1787-9, published several—presumably "orthodox"—Sermons: one of his printers being "H. Trapp, No. 1, Paternoster Row," son-in-law and successor to John and Mary Lewis, Swedenborg's publishers—a noteworthy fact.

don from "M. Sibly, No. 35, Goswell-street," and from "the Author, No. 38, Aylesbury-street, Clerkenwell." Upon p. 4 appeared an advertisement: "Just published, Price Three Shillings, A New Dictionary of Correspondences, Representations, etc. Compiled from the Writings of Emanuel Swedenborg, by James Hindmarsh." Benedict Chastanier had suggested the publication of such a book "as far back as the 15th of July, 1785," and had reminded the readers of *The New-Jerusalem Magazine* of the fact, upon pp. 253-4 of that work. The Rev. James Hindmarsh's "Dictionary"—concerning which see *The Intellectual Repository,* 1847, p. 160—had been commenced in *The New Magazine of Knowledge;* and there are two references to the subject in *The New-Jerusalem Journal.* These collateral facts are here mentioned in view of Nicholson's *magnum opus* about to be described.

Evidence has been adduced above to prove Nicholson's close association, literary and ecclesiastical, with Robert Hindmarsh and the Rev. Manoah Sibly; while in a yet earlier paragraph is mentioned his friendship and service for the Rev. Joseph Proud. These two ministers being thereby well qualified to judge of the candidate's fitness for ordination, they performed the ceremony upon December 25, 1800, the newly-made minister being described as of Kingston-upon-Hull.* The ordination was formally endorsed by the Conference in 1807, and again in 1808.

Writing from "London, December 11, 1800," the about-to-be-ordained man indited the Preface to his most important book the title-page of which reads " A New and Comprehensive Dictionary of Correspondences, Representatives, and Significatives contained in the Word of the Lord. . . . By George Nicholson N[*ovæ*] H[*ierosolymæ*] M[inister] . . . London . . . sold at the Aurora Printing Office, No. 15, Cross Street, Hatton Garden, and by M. Sibly, No. 35, Goswell Street, 1800. Price One Guinea in boards," xxviii+612 pp., quarto. The sale of copies at

*Hindmarsh's "Rise and Progress," 1861, Appendix, p. iii.

this—albeit necessarily—high price was, naturally, slow, and several societies co-operated in the endeavour to hasten it. Thus at the meeting of the Friars Street Society on August 2, 1819, it was resolved, "That Nicholson's Dictionary be sold for the future at 16/- each;" and, at the meeting on December 6th in the same year, "That an Advertisement be put on cover of the next *Intellectual Repository* for the sale of Nicholson's Dictionary and the Apocalypsis Explicata and that the Rev. Manoah Sibly be requested to draw it up." In the Report of the Swedenborg Society for 1820, the Treasurer recorded his having paid £5 to "Mr. Jenkins on account of a quantity of Nicholson's Dictionary, sent to America, in 1817."

In his "Address to the Inhabitants of Hull," already cited, the author wrote (pp. 83-4):

> I myself was six years engaged in compiling an English Dictionary, containing above 600 pages, 4to, and published 1800, containing explanations, sentences and spiritual discoveries, translated and compiled from the whole of our author's theological works, with references to them and to the scriptures, which dictionary, notwithstanding all my laborious application, I am revising for a second edition.

It does not appear that this was ever published.

The Rev. Edward Madeley, also, contemplated the production of a new edition of the Rev. George Nicholson's book, and, indeed, carried the scheme very near to completion; his copy of the original volume, annotated throughout in MS., remains in the possession of his son, Mr. Edward Madeley of Maidstone. The last-named gentleman edited his father's book "The Science of Correspondences elucidated, New and Enlarged Edition," 1884, but it bears no acknowledged relation to Nicholson's work.

Sixty years after its publication in England the "Dictionary" was republished in America, with many alterations, and without his name as its original author [except in the opening sentence of the prefatory "Advertisement"]. It was edited anonymously, and printed, by one Charles Bolles of Boston, "a printer who became converted to the New

Church while setting type for New-Church publications."* The first edition appeared in 1841; and it has been constantly reprinted throughout the intervening years, the Eleventh Edition, dated 1910, being possibly by this time "a back number."

From an account of the Independent Congregational Church in Dagger Lane, Hull, given in James G. Miall's "Congregationalism in Yorkshire," published in 1868, and partly recited in *The New-Church Magazine* for 1905 (pp. 297-8), it appears that the Rev. Robert Green became the minister of that chapel in 1783. He, with three other ministers, signed the Advertisement, dated "Hull, April 1785," to the Fifth Edition of "A Collection of Hymns," York, 1785. An obituary notice of Robert Coulson, Esq., in *The Intellectual Repository* for 1849, p. 199, mentioned the Rev. Robert Green, "who was originally a minister of the Scotch church." A similar article in the same periodical for 1832, p. 290, stated, concerning Mrs. Elizabeth Birch, late Normand:

> She might with propriety be considered one of the seals to the ministry of the late Rev. Mr. Green, of Hull; under him she first received her religious impressions; and when he began to preach the doctrines of the New Church, she cordially received them at his mouth.

At the third session of the General Conference of the New Church, held at Great Eastcheap in 1791 there was read "A Letter from Mr. Robert Green, of Hull, in Yorkshire" (*Minutes,* p. 5); and at the fourth session, at the same building in the following year, a similar letter was read (*Minutes,* p. 7). The history of the Hull Society presented to the readers of *The New-Church Magazine* (1904, pp. 481-9) stated that

> [Mr. Green] continued in office to the time of his death in 1803 . . . in 1797 the name of Mr. G. Nicholson appears as his

**New-Church Life,* 1915, pp. 716-17. An obituary notice of him appeared in *The New Jerusalem Magazine,* Boston, Vol. XX, p. 554, and in Vol. XXVII, pp. 402-4.

assistant, and after Mr. Green's death he was elected to the pastorate. In January of that year [1805] the Rev. R. Brandt entered upon his duties as pastor, but there was considerable opposition.

The receipt of "a letter from the Rev. Mr. Brant at Hull" was noted in the Minutes of Conference for 1807.

In *The Aurora,* No. VIII, was printed a letter to the Editors, dated as from "Kingston-upon-Hull, October 24, 1799," expressing "sincere thanks for your useful Aurora, particularly your 6th, and more particularly for your answer to Roger Bernet's question," with fifteen signatures appended. In the same periodical, No. XXVII, was "A List of Societies in the Counties of York and Lancaster in which, by way of distinction, *Rev.* is used to those Ministers, who were Ministers in the former Church," dated May 14th, 1801, wherein figured "Hull, Yorkshire, Rev. Robert Green."

The Rev. George Nicholson's "Address to the Inhabitants of Hull," already twice cited, was published in 1806, describing him as "late Minister of the Old Chapel, Dagger Lane, and now Minister of the Society, meeting at the Academy, Myton-Gate, Corner of Fish-Street, Hull," the building last-named being also advertised as the author's dwelling-place, at which copies of the book were procurable.

The transfer of the Dagger Lane property to the New Church, consequent upon the conversion to that faith of the Rev. Robert Green, was, naturally, strongly opposed by the "orthodox" trustees of the building, who did not share their minister's altered opinions; and they carried on a series of lawsuits which culminated in an Order by the Court of Chancery under which "the property passed into Swedenborgian hands; but in 1848 it reverted by purchase to the Presbyterians."*

In this connection the presentation of part of an epistle

*The story of the Hull Society may be read in *Morning Light,* 1910, p. 129, and 1913, pp. 89-90, also in the *New-Church Magazine* 1904, pp. 481-9, and in J. G. Mialls "Congregationalism in Yorkshire," aforesaid.

addressed in 1811 by the Rev. George Nicholson—then an Anglican clergyman—to one of his former flock needs neither explanation nor apology. Having referred to some of the troubles of the Society he continued:

> But I wish to reflect not on others nor to exalt my own merits—I pray God to restore my health that I may do a little more good here if possible. But I have poor hopes at present— one consolation is that our Lord knows and does all things well—Humanity and Love form the whole of vital religion. Our sufferings here will be sanctified to us even here and very soon be ended and exchanged for a better state which shall forever last. We suffer for our sins—And all is done with mercy and judgment too, in this kind. I have passed thro' more this last twelvemonth than ever I passed through for the time in my life. But my Redeemer liveth and so do I still. Blessed forever blessed be the Name of our Lord. In whose name presence life and strength and with most ardent prayers for the present and eternal good of you—your wife and all friends at Hull I remain Dear Brother Yours unfeignedly,
>
> G. NICHOLSON.
>
> Chester, July 30, 1811.
> P. S. I have been able to preach but once these 7 months.

(Among the noteworthy happenings at Dagger Lane, in its New-Church days, was the baptism there on October 13, 1812, of a babe who as a man became the Rev. Richard Storry).

That the Rev. George Nicholson continued to reside in the same seaport until 1806 appears from the fact that upon his "Vindication of the Holy Scriptures in an Affectionate Address to the Deists," printed for the author at Leeds and published in that year, he was described as of "Kingston-upon-Hull, Yorkshire." But in or before the year 1809 he was ordained into the Church of England, and became Assistant Curate of St. Anne's and St. John's, Halifax, in which capacity he preached on February 5, 1809, in the Parish Church of Halifax a Sermon on "The Practical Knowledge of Christ": it was printed, for the author, in Manchester. His later clerical appointments, chronicled upon the title-pages of subsequent books, were: in 1810,

"Curate of Taxal, Cheshire"—once described as "near Buxton in Derbyshire"; and, in 1811-15, "Perpetual Curate of Little Budworth, near Tarporley"—or, as on another title-page, "near Middlewich," Cheshire. A sermon by him published in 1810, is stated to have been "Printed at the Particular Request of the Rev. John Mossop, Vicar of Langtoft and Baston in Lincolnshire." Some notes concerning this clergyman have appeared in *The Intellectual Repository,* 1834-5, p. 275, and in *The New-Church Magazine* for 1912, p. 562. Upon the title-page of a volume published in 1816 the Rev. George Nicholson figured as "late Perpetual Curate of Little Budworth."

No attempt is made in the present notes to furnish a complete bibliography of his published writings. Such a chronicle must include a transcript of the title-pages of all books by the author published in his New-Church days, or before, or after. It may also have to include some pamphlets on Vegetarian Diet published at Manchester in 1797, and a System of Shorthand, dated 1806. However that may be, it has been decided not to lengthen this tentative outline of a biography by any attempt at a formal bibliography. Materials for the latter are in process of collection by the capable hands of the Rev. J. G. Dufty—who has kindly assisted in the present undertaking. The book (to be entitled "A Bibliography of the New Church," or words to that effect) will, it is to be hoped, in due time see the light. Judging from present indications, there will be in the foreshadowed "Bibliography" upwards of forty items standing to the credit of George Nicholson. Therein will also be noted the names of about eighteen different printers, employed by him in various towns, several of which have been named herein.

From the Rev. J. G. Dufty comes the following addendum, without which the present notes must have come to a very "lame and impotent conclusion." It is based upon a circular-letter extending over two quarto pages with fly-leaf, opening with a formal Certificate signed by James Stringer, Vicar of Middlewich, Cheshire, George Mounsey,

Minister of Forest Chapel, near Macclesfield and John Clowes, Rector of St. John's, Manchester, dated July 31, 1816, countersigned by "G. H. [Law, Bishop of] Chester," and emanating from the "Palace, Chester, August 16, 1816." This document testified that

> The Rev. George Nicholson late Perpetual Curate of the Parish of Little Budworth . . . hath been diligent in the discharge of his duties as a Minister of the Gospel and that he hath not written, or maintained, anything contrary to the doctrine or discipline of the Established Church. [Then followed] A Card of Address from Mrs. Elizabeth Nicholson, the wife of the Reverend George Nicholson . . . who has been confined these last five years with the most grievous sickness, still continued in defiance of all medical prescription, depriving him of the ability to perform Ecclesiastical Duty, and of his only income arising from his last curacy; and who has a large Family of six children almost all unprovided for. Mrs. Nicholson having, therefore, a desire and now a favourable opportunity of making some provision for their future support, hath communicated her plan to a few of Mr. Nicholson's surviving Friends, which is the Establishment of a Preparatory Boarding School for young Gentlemen from Three to Ten years of age, and they have practically evinced their approbation by coming forward to support it. A Commodious House and Garden in a most salubrious situation on one of the high Turnpike Roads near London, is accordingly engaged and entered upon by Mr. and Mrs. N. and Family (without any risque to him for the first half year). In consequence whereof several pupils are promised, and there is not the slightest doubt of success if sufficient contributions can possibly be annexed. . . . It is intended that Miss Nicholson should take a part in the prosecution of this truly useful and respectable Establishment, which will also receive all the advantage Mr. N. can annex to his superintendence. Mr. N. hath laboured with incessant diligence and integrity these Thirty years in the cause of Literature, Truth, Virtue and Christianity. And although for these last five years he hath been precluded by his illness from public Ecclesiastical Duty, yet he hath still pursued in his painful and inevitable retirement his uniform design, by writing; and been enabled, through Divine Providence and the kind Subscriptions of his Friends to his literary productions, to avoid, as much as possible, all pecuniary embarrassments: but most of those friends are now deceased! . . . [signed] Elizabeth Nicholson, March 16, 1818.

Twelve months later her husband's illness culminated in his death!

To the printed circular was appended a list of subscriptions ranging from £10 (of which there are three) to £1, one of which is from the Bishop of Hereford, and one from the Bishop of Winchester. Two Deans and several other Church dignitaries, appeared upon the list of clerical and lay subscribers; but all are names unknown by present day readers. Upon the one preserved copy of the circular—it is in the British Museum—is written, obviously by the sender, G. Nicholson himself,

> If the author can obtain the favour of your Subscription for the enclosed Book [was it the "Memoirs" of 1814?] it will be received with the highest sense of Gratitude. No. 2, Union Place, Holloway, near Highgate, Middlesex, April 9th, 1818.

—an address which had been already advertised as one to which, in lieu of two specified Bankers, subscriptions might be sent.

Confronted with a hypothetical charge of misdemeanor in deserting the New Church for the Old, George Nicholson would surely not have lacked solid pleas in justification of his step! Misunderstandings with, and among, his Society at Hull—there were but few Societies then in existence—on the one hand, urgent invitation—certainly by Dr. Coulthurst, possibly also by Mr. Clowes and Mr. Mossop—to find for himself secure anchorage in the Established Church on the other hand; and, "back of" it all—a wife and six children! Who can wonder at the decision which removed the name of George Nicholson from the roll of ministers of the external New Church in England?

With the record of one bibliographical fact—which may, or may not, be of any biographical value—these notes may fitly close: in 1816, i.e., after his withdrawal from Little Budworth he caused to be printed in London three sermons preached originally by him—as a New-Church Minister at Kingston-upon-Hull.

CHARLES HIGHAM.

RESEARCH AND EVIDENCE WORK IN SWEDEN ON SWEDENBORG'S MANUSCRIPTS AND LIFE.

By Alfred H. Stroh.

THE present paper will serve to record the results of research and evidence work on Swedenborg's manuscripts and life during the year 1918 after the phototyping of the theological manuscripts and the printing of the scientific texts came to a standstill because of a lack of paper and funds.

Since the year 1902, the work in Sweden has involved the publication of eighteen volumes of theological manuscripts by Swedenborg, and of three volumes of scientific texts. In an address to the Evidence Society in 1917 on "Swedenborg at Stockholm and Upsala: Evidence Work in Sweden," later amplified and published in the New-Church Review (1917, pp. 381-400), the status of the work in Sweden at that time was described in some detail; and in subsequent contributions the history and results of scientific and biographical research have been discussed further in the form of preliminary accounts that are to be followed by selected portions of a work entitled "Outlines of Swedenborg's Life and Philosophy." Further information concerning the plans for future phototyping of Swedenborg's manuscripts, and for the continuation of the scientific series at Stockholm, may be found in *The New Philosophy* for 1917-18, and in "The Swedenborg Archives," Part II, 1918; but as there is little hope of such printing in the near future, owing to conditions produced by the war, the editor has decided to continue for the present a third line of work,—in progress since the year 1902, namely, the investigation of Swedenborg's life and

of documents concerning Swedenborg,—and to accept the suggestion of the Secretary of the American New-Church Evidence Society in 1917 to act as foreign correspondent of the Society. A large collection of historical, documentary and biographical matter has therefore been forwarded to Boston during 1918, and some of it will appear in the NEW-CHURCH REVIEW, constituting the continuation of previous reports and essays contributed from time to time since 1902 to the American and European New-Church periodicals. Although the editing and multifarious business connected with such extensive series as the phototyped *Autographa* and scientific *Opera* have largely occupied the editor's attention since 1902, the work of copying, translating and editing old and new documents concerning Swedenborg has been carried on from time to time, and the earlier "Essays on Swedenborg," continued as "Outlines of Swedenborg's Life," Stockholm, 1908, have been subsequently translated and amplified for publication at Boston.

The original plans for the work in Sweden involved the completion of the phototyping of Swedenborg's manuscripts, and the editing of his scientific and philosophical texts before the publication of new editions of the *Index Biblicus, Arcana Cœlestia,* and other works in London and New York. Furthermore, the Swedenborg Scientific Association has begun the publication of a series of "Scientific and Philosophical Treatises," by Swedenborg, including especially his earlier Swedish papers; and the Swedenborg Society of London has engaged the editor and the Rev. J. R. Rendell to translate and prepare for press Vol. 1 of the Stockholm *Opera* as the first volume of an English translation of Swedenborg's scientific works. The third and fourth volumes of "The Brain," as left in unfinished form by Tafel and Hyde, as well as their preparations for additions to the "Documents Concerning Swedenborg," were also forwarded to Sweden in 1913 for editorial preparation by Professor O. M. Ramstrom and the present writer. It will thus be observed that, though the New-Church ecclesi-

astical and educational bodies, as also several of the printing societies, formerly cooperating in the support of the phototyping and other lines of work in Sweden, have since 1916-17 retired from the financial support of the printing in progress since 1902-03, definite plans exist for the publication of Swedenborg's scientific works and of miscellaneous Swedenborgiana in Stockholm, London and Philadelphia. The translations of Swedenborg's scientific works appearing under the auspices of the Swedenborg Scientific Association in *The New Philosophy* and separately since 1903, and the other results appearing in New-Church periodicals, will sooner or later greatly facilitate the intended new editions of Swedenborg's scientific *Opera* and of "The Brain" and "Documents" in London. Unfortunately the war has produced a great lack of the necessary money and materials required for a continuation of these important uses, and the editor has been stranded for the past year at Upsala without any support and without the former opportunities of continuing any other printing than certain historical and biographical results in the periodicals. It is highly desirable, both for the sake of the work itself, and also in view of the important series under publication by the Royal Swedish Academy of Sciences, that proper arrangements should be made for the prosecution at least of the scientific and documentary work as proposed in 1917 by the Swedenborg Scientific Association in a Memorial which has hitherto not led to any action by the bodies which originally, since 1902, have assisted in financially supporting these uses. If none of the bodies which formerly united in the work in Sweden can for the next few years continue the phototyping of the remaining unreproduced manuscripts, specially in view of the enormously increased prices for photographing and printing, it is highly desirable that the Association and Evidence Society carry on a vigorous propaganda in America in order to do what can be done at the present time to provide for a continuation of the scientific and documentary series, thus also stimulating the Royal Swedish Academy of Sci-

ences and London Swedenborg Society to do their part in accordance with previous plans.

The research work on Swedenborg's scientific and philosophical works formerly advocated by Dr. John R. Swanton and others in America, and which has made great progress in the Swedenborg Scientific Association, received a new impulse from 1902 to 1915 by the results attained in Stockholm by the Swedenborg Committee of the Royal Swedish Academy of Sciences and connected movements in Upsala and London from 1908 to 1910. Eminent men of science and historians united in an earnest and energetic attempt to rescue Swedenborg's early works and manuscripts from oblivion, and to do justice to his great but only partly recognized merits as an investigator of nature and as a natural philosopher. A great revival of interest was produced in Sweden and England, which also extended to other countries. Many works by and concerning Swedenborg saw the light before and during the climax of the movement to do honor to Swedenborg's memory, which culminated in 1910 in the International Swedenborg Congress in London and in the Unveiling of the Swedenborg Sarcophagus in the Cathedral of Upsala.

The historical account of the movement referred to above will be included in the later chapters of the writer's "Outlines," the early part of the series as contributed to the NEW-CHURCH REVIEW containing a new life of Swedenborg, especial attention being given to his early works. The treatment of the transition period, from 1744 to 1749, from the "Dreams" to the "Arcana," was originally, in the Swedish edition of 1908, accompanied by brief statements of the spiritual philosophy of the theological works and of Swedenborg's later life and influence. Since the year 1914, the English translation has been revised for the press after new investigations and discussions in connection with the intended biographies of Swedenborg by the Swedish authors, Holmquist and Lamm and Kleen. The extraordinary significance of Swedenborg's transition-period "dreams" of 1744, the connection with Kant's development

before and after 1770, and in general the psychological interpretation of Swedenborg's development as illustrated by modern theories of heredity, genius, psychical research, and psychiatry, have led the writer to attempt during the past year a new interpretation of Swedenborg's mental development and influence, resulting in a number of new chapters and in preparations for a new edition of Swedenborg's "Dreams." The volume will probably appear at Stockholm, having been accepted for publication by the firm of Björck & Börjesson, the publishers of Strindberg's later works after he came under Swedenborg's influence, when he dedicated to his memory the volumes entitled "Blue Books," which with others of the period contain numerous references to and quotations from Swedenborg.

While the writer was in America in 1917 a new edition of Swedenborg's "Journals"—the text of which had previously been edited in the original Latin and Swedish, Stockholm, 1910, as *Itineraria*—was amplified by a new translation of Swedenborg's "Dreams," described in an address to the Swedenborg Scientific Association in 1917. At the time I must confess I had little sympathy for or realization of the great importance of a thorough psychological analysis of these extraordinary "Dreams," although it appeared advisable that a critical and historical analysis of the growing literature centering around this unique psychological document should be included together with the proposed new edition of the "Journals." Subsequently the address delivered in 1917 was incorporated with other matter concerning Swedenborg's "Dreams" of 1744 and Kant's *Träume* of 1766 in an address intended for delivery at a meeting of the Institute for Psychological Research of Upsala, and later to be included in Chapter VI of the "Outlines," together with earlier matter on Swedenborg's Transition Period.

Several Swedish authors, Holmquist, Lamm, and Kleen, whose biographies of Swedenborg have been freely quoted and discussed in an intended review of Swedenborg's influence on the history of Swedish literature, have raised anew

old questions; namely, Swedenborg's heredity, his environment during childhood, his philosophical development from 1710 to 1744, and his psychical condition in 1744-45 and later. The Swedish biographers just referred to have been preceded by several writers in England, France, Germany, Sweden and Denmark, who have attempted to explain Swedenborg from the standpoints of modern psychiatry and psychical research; of such may be mentioned White, Maudsley, Fryxell, Ballet, Lehmann, Hoffmann, Fischer. Hewlin, and especially Sir William Barrett, who in my opinion has in his "Swedenborg: the Savant and Seer" occupied an essentially new position, which endeavors to do justice not only to Swedenborg the natural philosopher, but also to Swedenborg the seer. These modern psychologists have viewed their common subject from essentially diverging positions, being either materialists, pantheists, historians, or authorities in psychiatry and psychical research; but as a matter of fact not a single author or critic has fully quoted, or apparently been acquainted with, the large body of evidence, old and new, supplied by Swedenborg himself, and by the constantly growing collections of documents concerning Swedenborg, which illustrate the nature and real significance of Swedenborg's mental development and influence as a natural and spiritual philosopher. On the one hand too much has been made of Swedenborg's "Dreams" of 1744 by certain writers, who lose sight of his unique position in cosmology, psychology and psychical research; and on the other hand some biographers entirely fail to grasp the true significance of the "Dreams" and connected evidence as being indeed an important chapter in psychiatry and in the psychological analysis of a typical genius, when viewed in connection with the earlier and later works. To present for the consideration of Swedish and English readers a new edition of the "Dreams," together with an account of the investigations in this field since Kant first attempted a discussion as early as 1766, is the writer's intention. In this connection earlier studies in experimental psychology have recently been continued at

Upsala in the philosophical, pedagogical, psychiatrical and anatomical directions, as also in their connection with racial biology and heredity. The first results, on "Swedenborg's Ancestry," have appeared in recent issues of the Swedish and English New-Church periodicals (*Nya Kyrkans Tidning,* 1918, pp. 139-140; *New-Church Magazine,* 1918, pp. 408-415), and will be amplified by further chapters on Swedenborg's connections with Cartesianism and Upsala University, including also a discussion of the evidence concerning Swedenborg's psychical condition during childhood, and later philosophical and psychological development after leaving Upsala University and up to the year 1745, when the "Worship and Love of God" was published.

Since 1914, after discussions with Docent Martin Lamm and Dr. Emil Kleen, whose works on Swedenborg appeared in 1915 and 1917, the psychological interpretation of Swedenborg as over against the purely historical and psychiatrical methods represented by these and previous writers, has increasingly impressed me as supplying the true method. During 1918 the editing of Swedenborg's "Dreams" and of chapters on Swedenborg's ancestry, heredity and early life, has again emphasized the importance of a thorough analysis of Swedenborg's mental development, as also of his influence on Kant and later writers.

In reading the remarks of an anonymous Swedish critic, attached to the second edition of *Swedenborg's Drömmar,* 1860, one cannot but be forcibly struck by a statement that the gift of "second sight" is an hereditary power which still to some extent continues in the Swedenborg Family. That Swedenborg's father, Jaspar Swedberg, enjoyed such gifts, is well known, and also that Swedenborg's maternal grandmother and uncle possibly suffered from that grievous "melancholy" of which Swedenborg complains at some length in his "Dreams" of 1744, and which modern psychologists say is frequently connected with the manifestation of "genius" in certain families, many examples of which have been quoted by the authorities. The striking character of this evidence concerning Swedenborg's heredi-

tary tendencies, taken in connection with his ecstasies and remarkable poetical powers during childhood days at Upsala, and later *deliquia* in 1736 and 1744, evidently furnish a basis for a new psychological interpretation of Swedenborg's psychical development prior to 1745, when his seership really began to be fully developed. Evidently Swedenborg possessed, both by heredity and by development during his childhood and early life, certain psychical powers which later evolved into a condition which made him the first "psychical researcher," as Professor Hyslop has said. The evidences are to be found not only in the "Dreams" of 1744, but also in numerous statements in the scientific manuscripts of the same period, and in the subsequent works entitled "Worship and Love of God," "Bible Index," "Explanations of the Word" or *Adversaria,* "Memorabilia" or "Spiritual Diary," and even in the "Arcana Cœlestia," all of which works contain notices of Swedenborg's remarkable spiritual experience, constituting in a sense a continuation of his "Dreams" or "Journals," and showing how he passes from travels in the natural world to his spiritual peregrinations. These considerations suggest that the only really satisfactory treatment of this evidence must quote and discuss in detail all of the scattered statements of the transition period in their chronological order; for in this way only can a detailed explanation be arrived at, showing how Swedenborg from having been a philosopher became a theologian. A New-Church theologian once said to the writer that the "Spiritual Diary" was a dangerous book, and that the "Dreams" sounded like *dementia;* and it is likewise true that there has in the past existed a decided antipathy with regard to publishing and discussing all of Swedenborg's manuscripts, opinions having varied exceedingly as to their real value or authority. There have been scholars who have opposed the publication of Swedenborg's manuscripts and early works, or at least of granting them any "authority." Personally, my long experience with all of Swedenborg's manuscripts has convinced me that everything should be printed, and that the

only authority which any of the manuscripts or printed texts of Swedenborg possess is defined by the intrinsic character of the evidence they contain viewed in its chronological and rational order as a unique record of natural and spiritual experiences. All of the evidence is important as explaining Swedenborg's progress from childhood to old age in the realms of science, philosophy and theology; and the "authority" of any piece of the evidence depends upon its agreement with Swedenborg's own criteria, experience, geometry and reason, naturally and spiritually understood.

Swedenborg's position in the history of philosophy between Descartes and Kant, if defined accurately and in detail, will explain the intrinsic connection between the dualism of Swedenborg's earlier as well as later systems and their connection with the systems of his great predecessor and successor in modern philosophy. But whatever points of connection may be established between Swedenborg and ancient and modern philosophy, showing how he gradually passed from a monistic to a dualistic conception of finite substance while always acknowledging an Infinite Substance, I maintain that the cardinal reason why Swedenborg in his unique career gradually and completely modified his interpretation of the universe is to be found, not in the impulses received from this or that author, but solely in the unique psychical experiences which began in childhood, were continued in 1736 after the "Principia" and "Infinite" had been published, and while the "Economy" was in progress, and which finally culminated in the great psychical crisis privately recorded in the "Dreams" and in an allegorical form for publication in the "Worship and Love of God." In other words, Swedenborg's psychical experiences began long before 1743-45, and greatly modified even his early philosophy and psychology. This also supplies the key for unlocking the secrets and mysteries relating to the much discussed and little understood agreements and disagreements between Swedenborg's earlier and later works, the works of the transition period showing all the intermediate stages of progress from a natural to a spiritual

interpretation of the universe, and of the soul and its kingdom the human body.

It would be too prolix to repeat at this point the information previously recorded in numerous reports explaining how the bibliographical and other editorial results will be included in the *Opera* and "Archives," if their publication can be continued. The exact printing of these priceless texts and documents should proceed *pari passu* with the scientific and critical analysis of the contents by the inclusion of the hitherto unpublished contributions of a number of eminent scientists in the subsequent volumes of the series. The war seriously hampered this work, resulting in the retirement of all the American and British bodies formerly interested in pushing it forward to a conclusion. The distribution of the phototyped series, and its completion and influence upon the general question of printing Swedenborg's texts, should not prevent the immediate continuation of the scientific and documentary work. After the cessation of the phototyping, strenuous efforts were made by the editor in America and England, as well as in Sweden, to provide the necessary financial support for such work; but all efforts have hitherto failed, although such a policy was clearly indicated in the Memorial of the Swedenborg Scientific Association, submitted in 1917 to the Academy of the New Church, and to the General Convention of the New Jerusalem. Renewed efforts should now be made after the arrival of Peace to continue this important work in Sweden.

ALFRED H. STROH.

SWEDENBORG'S TREATISE ON THE FIBRE.*

By John P. Sutherland, M. D.

THE translation here offered to the reader first appeared in the pages of the *New Philosophy,* the official organ of the Swedenborg Scientific Association, from October, 1909, to October, 1915. It is now reprinted with additions, corrections and indices." Thus reads the first paragraph of the Preface to this remarkable book,—"remarkable" because, being the work of one who was not known as an anatomist, a physiologist, a pathologist or a physician, it shows the author's unique and thorough familiarity with the anatomical and pathological facts and theories taught by the most eminent authorities of his day; and there were master minds in these professions in the eighteenth century. The work deals in an authoritative way with the most profound matters connected with the morphology and functions of the human body in health and disease.

Without passing judgment at this time on the practical value of the work, and without comparing or contrasting it with any other of Swedenborg's productions, let us look at the book itself and consider it on its own merits.

A word in passing should be given to the Preface, in which the devoted and scholarly translator presents in chronological order the evolution of the work, its various partial translations and publications, and his reasons for publishing the work under the title adopted. The Preface

**The Economy of the Animal Kingdom. . . . Transaction III: The Medullary Fibre of the Brain and the Nerve Fibre of the Body; The Arachnoid Tunic; Diseases of the Fibre.* By Emanuel Swedenborg; translated from the Latin and edited by Alfred Acton, M.A., Th.B. Philadelphia: Swedenborg Scientific Association. 1918. lxxii+385 pp., 8vo. Cloth, $4.00; to members of the S. S. A., $2.00.

of twenty-six pages is as painstaking in its exactness and thoroughness as is the work itself.

The work is divided into three parts: Part I is devoted to the Fibre; Part II to the Arachnoid; and Part III to Diseases of the Fibre.

As is characteristic of Swedenborg's writings, the text is presented in distinct paragraphs numbered consecutively, so that logical sequence is easily preserved, and references are definitely made.

The first portion of Part I on the Fibre, covering forty-six pages and including fifty-seven numbers, consists of quotations from Willis, Pacchioni, Bartholin, Lancisi, Vieussens, Ridley, Malpighi, Leeuwenhoek (18 of whose original drawings are presented in the fine plates which are used for illustrations), Boerhaave, and Ruysch, which the translator feels amply justified in including as essential portions of the work, since the author distinctly refers to these anatomists and quotes them here and there in his text. It is interesting to note that most of these names are today inseparably connected with various portions of the brain, the eye, and other parts of the body; that they are all names of pioneers in the great field of anatomy, who in their day were authorities of high repute; and that they are by present-day anatomists and the medical profession generally, highly regarded, as is shown by their preservation among the "immortals" in the medical "halls of fame."

The Author's own work on the Fibre commences with 57a and continues through 327. The text is divided into twenty-six chapters, which cover 228 pages.

Part II, on the Arachnoid Tunic, is naturally short, and consists of forty-two paragraphs which occupy only 22 pages; eight of the paragraphs consist of quotations from anatomists.

Part III, on Diseases of the Fibre, contains 192 numbers, grouped into fourteen chapters, which require for presentation only 130 pages. The remainder of the book is given up to "Indexes," Leeuwenhoek's plates, and lists of "corrections."

Basing his statements chiefly on the anatomical authorities quoted, Swedenborg describes the brain as consisting mainly of two substances, the gray or cortical portion and the medullary or white portion. This relates to the gross structure. He recognizes the presence everywhere of fibres, and he presents clearly the peculiar arrangement of the cortical substance and its relation to the white substance in the cerebrum, the cerebellum, the medulla oblongata and the spinal cord.

To present the main features of the work, it may be stated that Swedenborg describes the encephalon as consisting of cortical glands, fibres and vessels.

In regard to "cortical glands" (a term very frequently used) we find in n. 171 an attempt at their description in which they are likened to the fruit or berry of a vine, bush or tree. In n. 171 is a discussion of the question, Are the cortical glands "terminations of arteries," or do they arise from the tunic of the vessel as fruit arises from the soft part of twigs and branches? The conclusion is reached in the same number that "the cortical glands hang from the sides and tunic of their parent arteries, from which they frondesce, no otherwise than as grapes and berries around the tender stems and twigs of a tree." The author, however, reasons from analogy and comparison, and acknowledges that "here we are not able to bring forward ocular experience as a sign of confirmation." The essential structure of a "gland" is set forth in n. 80, where the idea "that the cerebrum is a large gland" is dealt with; "when it is called a gland, a natural chemical laboratory is meant; for in the glands, animal nature, by secretion, excretion, commixture and cohobation, prepares her menstrua and juices,—as saliva, chyle, milk, bile, the genital fluid. . . . The cerebrum is the very exemplar of all the glands of the body;" and in n. 81, *"For the vital juice or animal spirit is conceived and brought forth in the cortical substances, which are so many most perfect chemical laboratories, or most simple of nature's glands."*

In regard to the fibre, we are told in n. 118 and elsewhere,

that the medullary substance is made up of fibres and vessels; in n. 117a, *"That is called a Fibre which draws its origin from the cortical substance;"* in n. 249, *"For the fibre is the continuation of the cortical spherule, like as the artery is a continuation of the heart;"* in n. 242, *"every medullary fibre of the brain and nerve fibre of the body is pervious and transpirable, or is gifted with a cavity, that is to say, is a little canal, not unlike the arterial canal;"* in n. 249, that the fibre *"is a little passage or canal for that subtle fluid which is called the animal spirit."*

These ideas concerning the fibre did not originate with Swedenborg, for in n. 142 he quotes several anatomists as follows: Willis, who likens the nerves to "Indian cane" which is "porous and pervious," and who speaks of "this nervous juice;" Bartholin, who says "The use of all the nerves is to carry animal spirit . . ." "like canals;" Vieussens, who claims that "The animal spirit runs through the nerve;" Ridley, who regards the fibre as a "tubulous production" capable of carrying the subtle "medullary and nervous juice;" Malpighi, who is uncertain but inclines to the accepted idea that the fibres "transmit a peculiar juice" or "fluid;" Leeuwenhoek, who is positive he has seen not once, but fifty times, "hollow passages" in the medullary fibre; and finally, Boerhaave, who certifies "these fibres to be pervious little channels of the utmost fineness, that take up a humor, the most subtle of all in the human body, which is prepared and secreted in the wonderful fabric of the cortex."

In regard to the fibre we also read in n. 276, "The cortical glands, which are the origins of the fibres, are woven of none other than simple fibres;" in chapter seventeen, "That the Simple Fibre is of a Celestial Nature;" in chapter eighteen, "That the Simple Fibre is from Substances of a Spiritual Nature, and thus is Partaker of Life;" in chapter nineteen, "That the Simple Fibre . . . flows from the Soul immediately, and is of its Substance;" and in the concluding paragraph, n. 291, of this chapter, we read:

From these considerations it now follows that the soul is the same as simple substance within which is celestial and spiritual

form; and hence that it is the same as those forms of which we have just now treated. From these forms, as from so many simple substances, is raised up and determined the simple fibre. Wherefore this fibre flows immediately from the soul, and thus in its corporeal system is animated principally, that is to say, is endowed, with a celestial nature and a spiritual nature. Thus the simple fibres are so many rays of the intellectual light of the soul, and determinations of its conatuses and forces, that is, of its will.

In chapter six, "On the Significance of Terms in Neurology," we read (n. 117a):

That is called a Fibre which draws its origin from the cortical substance: a Vessel, which draws its origin from the heart: and a Duct, which draws its origin from a gland: or, what comes to the same thing, a Fibre is that which conveys the purest animal fluid, a Vessel that which conveys the blood, and a Duct that which conveys all other humors. . . . But whether we say fibre, or vessel, or duct, they are all nevertheless little canals, because hollow and permeable.

In connection with the distribution of the blood, we read:

Thus there is a distinct circulation of the red blood: a distinct circulation of the purer blood, that is, of our animal spirits; and a distinct circulation of the purest blood, that is, of the essence of our soul (n. 320).

The fibril without a perfluent fluid or some analogue of a fluid would be a stamen impotent of action (n. 253).

That uttermost fluidity or fluid . . . which flashes through this fibril, can be no other than that first and pure essence, truly animal and partaker of life, which is called the spirituous essence and which is conceived in the inmost penetralia, vesicles, and fistulas . . . of the cortical glands (n. 254).

Through a brief consideration of the Doctrine of Forms in several chapters from sixteen to twenty-four, Swedenborg reaches the conception:

Thus there is nothing truly substantial in the whole body save the simple fibre, and nothing in the simple fibre save the substance of the soul (n. 314).

If the simple fibre be by nature celestial and spiritual, and if it be the essential determination of the soul itself, it follows that the form of the body both internal and external is from a celestial and spiritual origin, and is the soul in ultimates (n. 316).

Quotations enough have been made to show the distinctive teachings of this book, and to show, also, that it is very different from the ordinary text-book on anatomy. A question of great importance, therefore, is, Do the anatomical or morphological descriptions and the philosophical doctrines herein promulgated accord with those accepted by present-day anatomical and physiological scientists?

A preliminary answer might be that the anatomical knowledge of one hundred and fifty to two hundred years ago was simply as a round in the ladder of knowledge; and that the student of today is several rounds higher up in the ladder than was his predecessor of that time. This is also true of chemistry, physics, astronomy, geology, etc. The modern anatomical student, for instance, with his up-to-date microscope with its sub-stage condenser, its high power and oil immersion lenses, and his wonderfully improved technique in preserving, hardening, sectioning and staining of specimens, is as far in advance of von Leeuwenhoek in his knowledge of the details of structure (histology), as this scientist, with his simple, newly-invented microscope, was ahead of his contemporaries and predecessors who relied upon their unaided powers of vision for their knowledge of details. It is to be noted that von Leeuwenhoek's descriptions are apparently the ones most relied upon by Swedenborg. It was this same von Leeuwenhoek who, with scant and inadequate credit, discovered and described the three morphological types of micro-organisms, or "germs," now recognized, and who by simple "germicidal" means attempted to destroy them: all this at least three generations prior to Lord Lister's popularizing of the "germ theory of disease" and modern "antiseptic surgery."

The modern anatomist, however, will not agree with Swedenborg in the view that the "fibre" in itself is of prime importance, for the "fibre" is simply an outgrowth of a "cell." Leading up to the origin of the "cell doctrine" of life it may be stated that the earliest anatomists, Hippocrates, Aristotle, Erasistratus, Herophilus and Galen (covering a period 460 B. C. to 200 A. D.), studied and described

the skeleton, the muscles, large blood vessels and organs of the body, naturally beginning with the most obvious, lowest or ultimate expressions of life. No additions to anatomical (in common with most other forms of) knowledge were made during the long interim of the "Dark Ages." It was not until the 16th century that the famous Italian anatomists, Vesalius, Eustachius and Fallopius, who are justly considered the Founders of Anatomy, lived and worked. They made many additions to the knowledge of visceral anatomy. Then came the anatomists quoted by Swedenborg, chiefly Willis, Pacchioni, Lancisi, Vieussens, Malpighi, von Leeuwenhoek (with others whom he might have quoted), who delved among the higher and more intricate details connected with the structure of the brain and the spinal cord.

Another, but shorter interval, during which but slight advancement was made, and then came the astonishing and revolutionary discovery and announcement that the ultimate, morphological unit of living structures was the "cell." This, the "cell doctrine," was proclaimed and established as recently as 1839, much less than a century ago. The discoverers were Schleiden for the vegetable kingdom and Schwann for the animal kingdom. It is claimed [1] that Purkinje "discovered the pear-shaped ganglionic cells in the cerebellum (1837), the lumen of the axis-cylinder of nerves, and the ganglionic bodies of the brain," and that "two years before Schwann he published the general idea of the cell." "The cells of Purkinje" are easily recognized today as relatively large and beautiful cell structures in the cortex of the cerebellum, and nowhere else in the body; and once seen they are not forgotten. Finally, Ramon y Cajal, born in Spain in 1852, upon whom has been bestowed the Nobel Prize (1906), made an important discovery which bears directly upon the subject before us. Dr. Tyson of Philadelphia, referred to above, says:

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[1] "The Cell Doctrine," by James Tyson, M.D.
"Purkinje the Physiologist."

The discovery made by Ramon y Cajal, which constituted the worthy basis for his honors and distinctions, was the demonstration of the fact that the principal element in brain tissue is not, as had been thought up to this time, nerve fibres, but nerve cells. Nervous tissue was supposed before this to consist of an intricate net-work of fibres. Nerve cells were known to be connected with certain of these fibres. More than this, it was shown that the death of a cell body caused certain nerve fibres to perish, never to be replaced.

It is accepted as a fact today that the nerve cell is the important thing, the fibre or fibres to which it gives origin being merely means of communication between the cell and its more or less distant environment. Embryologically and histologically it can be demonstrated that the cell exists before its process or "fibre" comes into being. And it is also recognized that the nerve cell, whatever its size, shape or location, is the real recipient and generator of nerve impulses.

That the cell is the structural unit of living organisms is indubitably shown by embryological studies which demonstrate that even the most highly differentiated organism, man himself, begins his complex life history as a unicellular entity, a single cell, which by growth, division (or cell multiplication) and differentiation, develops into the perfected structure, with its various tissues, organs and possibilities.

To carry out the doctrine enunciated by Swedenborg, or to apply it to modern conceptions, it may be claimed that as the "cell is the structural unit of life," so the highly specialized matter called protoplasm which is differentiated into the "cell," is the only material capable of acting as the recipient and vehicle of the wonderful influx which we call "life."

It may be illuminating to note that in the earlier writings of anatomists the words "globule," "granule," and "molecule" were often indiscriminately used; and the word "globule" was sometimes used to indicate what is now clearly recognized as the "cell." According to Tyson (already quoted), "Prochaska, in 1779, described the brain as made up of globules eight times smaller than the blood

globules"; and the student of today is familiar with the different types and sizes of cells found in the cerebral and cerebellar cortex, in the gray matter (anterior horns especially) of the spinal cord, and in the basal ganglia, etc.

In the light of the foregoing it would seem necessary to substitute the word "cell" for the word "fibre" so much used by Swedenborg, and forming the chief element in the title of this book. This is not, however, a criticism but an interpretation; for in n. 127 we find it said "the fibre must arise from the cortex," and

> If we contemplate the cortex . . . we shall plainly see how the fibre proceeds from it, springing forth like a rivulet from its fount. . . . And because the cortical substance is the parent of the fibre, it therefore follows that it is in this, its own substance alone, that the brain begins to be a brain: for here is the receptacle of sensations, or the common sensory, and together with it, the beginning of actions, or the common motory. For this reason a gyre, or rather a turning, is set up, namely, from sensation to perception and from perception, by means of the will, to action.

In n. 117a he says, "That is called a fibre which draws its origin from the cortical substance"; and this origin, having the "cell" as its chief structural and physiological unit, is certainly greater than its product. In n. 249 we read, *"For the fibre is the continuation of the cortical spherule";* and in n. 276, "The cortical glands . . . are the origins of the fibres." These, and many other references which might be made, show unquestionably that Swedenborg considered the cortex of the brain and the cortical or gray matter of the brain and spinal cord as of chief importance, the "fibre" being subsidiary thereto.

The biologist will claim that all the preceding applies equally to man and to all the forms of life in the "brute creation" which possess a brain and spinal cord, and even to all protoplasmic structures which form "vehicles of life." But how about the human soul, as something not possessed by animals?

To this question Swedenborg in this volume fails to give

a satisfying answer, even in chapter twenty-five, on "What the Soul properly is, and What the Body," and in other places where the soul is definitely referred to. Perhaps one is justified in the inference that the "soul," as differentiated from the purely "animal spirit" possessed by all animals in common, is that influx from the Source of all life by means of which, through specialized cortical cells in the frontal lobes of the brain, man is enabled to form conceptions of life and death, of duty, of right and wrong, to learn to love God and the neighbor, to obey the Commandments and to live a life of good and charity; and which through volition may control the desires and instincts, and which, uniting with the "animal spirit," flows into and controls and ultimates in the material animal body.

So much space has already been taken that a detailed reference to Part III, on "Diseases of the Fibres," will have to be omitted. One would like to find wider application of the doctrine of correspondence of diseases; a fuller discussion of the influence of the "intellectual mind" and the "animus" over the body and its functions; as well as a consideration of the physical influence of "evil" generally. Naturally, traditional ideas and the views of a century and a half ago are freely introduced into the text. Many of these ideas have been greatly modified by the science of pathology, which initiated by Malpighi (quoted by Swedenborg as an anatomist) has progressed by leaps and bounds during the intervening period since these chapters were written. It is interesting to note a statement contained in n. 381a, the significance of which has not yet been appreciated by either the medical profession or the laity, to the effect that *"the first, principal and most general cause of diseases of the body is its sustenance, that is to say, its nourishment from substances dry and liquid."* In other words, a faulty diet is the chief cause of diseases of the body. The relationship of this cause to the mind and soul itself is not worked out, though doubtless a definite relationship exists.

In concluding what must be looked upon as a very inadequate notice of this "remarkable book," a notice, the in-

adequacy of which is as keenly appreciated by its writer as it can be by others, the following phrase from a sentence in n. 273a may appropriately be quoted: *"But to treat of these matters briefly is to treat of them obscurely."*

JOHN P. SUTHERLAND, M. D.

EDITORIAL DEPARTMENT

THE CONVENTION*

THE recent Convention was marked by some features of unusual interest and importance. In the first place, the occasion itself was unprecedented; the burden of the horrible war which involved directly or indirectly all nations and countries had been lifted, so far as actual fighting on the field of battle was concerned, and only the suspense and anxiety of negotiating peace continued to oppress. The universal feeling of resilience after four years of dread and strain was evidently shared, especially in the presence of the returned soldiers. Along with this, perhaps to some extent in consequence of it, the atmosphere of Convention was highly charged with a pronounced social exaltation, which was felt at the business meetings and in the religious services, but especially in the social gatherings. This feature naturally culminated in the Victory Luncheon, which suitably came early in the order of events.

The Luncheon was largely attended and the gathering was keyed up to a high pitch; the high notes struck in the addresses had instant and generous response. As the speakers reviewed the experiences of their soldier life in battle or in camp, it was a matter of great satisfaction to notice that they dwelt mainly on the religious significance of the life they saw and shared; of special interest was the sympathetic and earnest effort they made to interpret the characteristics and ideals of the several nationalities they came in contact with. In this

*This matter was in type for the July issue of the REVIEW, when a request was received from the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, to print without delay its statement on "The Church and Social Reconstruction." As it was decided to accede to this request, the editorials were held over until this issue, in order to supply space for that purpose.

respect Mr. Seward's speech reached a high level; he urged with great force that we should recognize the bond of sympathy between us and the French and our community of sentiment and thought as to the world issues which are now pressing for settlement; he made an earnest and eloquent appeal for a generous appreciation and a united support of the ideals of peace and good will held in common by all the peoples of the earth, ideals which look to a more friendly co-operation of all nations and races, and a more complete union in mutual love.

After the social exaltation alluded to above, the next feature of general significance to a close observer was the drift of radicalism both among the ministers and among the membership of the Convention generally. The expression of this drift of thought was in the main held under restraint, but the few outbursts signalized the direction of the current flowing beneath the surface. A regular attendant upon Convention meetings for a period of some years is struck with the contrast between the temper and the character of the proceedings now and a quarter of a century ago. There has been an improvement in the dispatch of business; Convention is less of a deliberative body and more an organ for decision and action. We miss certain more or less independent and dominant figures; we have now a better organization, individual leadership counts for less. Nevertheless there is a loss in flexibility and in the readiness to respond to the appeal of things of greatest moment. A notable departure from mere business routine in favor of a supremely vital interest and issue, was the Conference on Education. But even here the three quarters of an hour was a very meager concession to the importance of education to the life and growth of the Church.

As to other special features and as to the discussions in detail, the reader is referred to the account in the *Messenger* of May 21 and 28.

Perhaps the most impressive, the most thrilling, moment of Convention was the address of Helen Keller. First came Mr. Smyth's feeling welcome and presentation of her to the people of the audience who packed the Church to standing

room; then the simple and beautiful story of her education by Mrs. Macey, her accomplished teacher, the story of their first meeting, and how the little, pent-up, eager soul strove, sometimes tempestuously, to break through the walls of her prison; how with infinite patience and tireless perseverance a system of signs was built up to connect the objects of the outer world with the emotions, feelings, and ideas of the spirit within. At the beginning, only the meager and usually neglected sensations of the finger tips and the muscle-sense of the hands and arms were available; gradually contact with the outer world was enlarged and enriched. Soon sensations of the finger tips meant books, and letters, and words, and books with letters and words meant sensations of the finger tips, symbols of ideas and of all the wealth of a rich soul's experience. With finger tips and books and other sensation-symbols she passed through college and became an educated woman, educated in the arts and sciences and literatures of the world. But this enlightened soul wanted yet more freedom, she seized the idea of learning to talk, to talk like other people. Then began the slow building up of the symbols of speech out of the materials furnished by the sensations of the lips, the tongue, the mouth and throat. Now she talks and reads and writes, and lives in a world of surpassing beauty and wealth. We listened to this thrilling story; and there she stood before us, Helen Keller, this marvellous creature, a charming figure abounding in feminine grace, a personality radiant with emotion and intelligence; she spoke of the sunshine and nature, of the green meadows and of the flowers, of the inner world which she knew so intimately and of the outer world which she knew only in symbol — but she knew the language of symbol as few have ever known it. We were so entranced that for the moment we forgot that Helen Keller was deaf and blind, that she saw nothing of her surroundings in the light of common day, that in her world there was absolute silence; the sounds that we heard were for her only the sensations of movement of her organs of speech. It told us of the amazing power of the spirit to make use of the slightest means as an instrument of expression and com-

munication. So it is with us all; we live in a world of symbols, and our specific task as human beings and especially as New Churchmen is to interpret these symbols and use them as means of developing and expressing our spiritual powers.

This brings us back to the discussions in the Council of Ministers, and to that point in the discussions which concerns directly the interpretation and use of symbols, "The Historical Fulfilment of Apocalyptic Prophecy." It became apparent at once that a deep issue was presented, an issue which the Church has never yet squarely faced. Mr. Harvey started out in a vigorous and incisive paper to maintain that the application of the spiritual meaning of the Apocalypse to current historical events is in fact impracticable, and as a matter of principle of doubtful validity. He tried to show that Swedenborg's own interpretation was limited to events then taking place in the spiritual world, and that the fulfilment took place then and there once and for all. He pointed out with convincing force the inadequacy of recent attempts to see the fulfilment in the events of the last war, and especially in German character and conduct. Perhaps it may be fairly said that the specific trend of Mr. Harvey's argument went to show that the spiritual interpretation of the Bible in general and of the Apocalypse in particular involves much greater difficulties than we have been aware of or have as yet realized. However, it seems clear and certain that we cannot abandon the principle that the "internal sense" of the Bible describes the spiritual life of men here in this world as well as that in the world of spirits; and that the element of time enters as a determined rather than as a determining factor. Mr. Dole's paper and the subsequent discussion centered about the applicability of the spiritual meaning in general and in particular; and there was hesitancy and wavering as to the application to historical events. The discussion was embarrassed by the misleading habit of taking the point of view and keeping in the universe of discourse which is to all intents and purposes mythological. Our usual reading of "Heaven and Hell" and of Swedenborg's account of the "Last Judgment" takes us too often into a world which is for the most part mythologi-

cal, and as devoid of spiritual significance as Homer's story of the Trojan War. In the case before us, the issue of the discussion would have been better suggested by the title "Historical or Mythological Fulfilment of Prophecy?" The real point of difficulty is to distinguish between the historical and the spiritual, and to put them in their proper relations to each other. In the human world specifically, the historical and the spiritual are not two separate events or conditions; the historical does not exist apart from the spiritual, nor does the spiritual exist apart from the historical; they are what Swedenborg calls a "distinct one"; the historical exists as the expression or embodiment of the spiritual, and the spiritual exists only as expressed in the historical; to put it in other words, the historical in the full sense of the term includes both the outer and the inner aspects of the event. For example, the war begun and waged by Germany to subjugate the world was the deliberate expression of German religious, ethical, and political philosophy; the war, as a historical event, included both the organized system of thought and the military operations which expressed this thought. The spiritual, and not merely the intellectual and emotional, content of the German mind was the central and controlling cause of the war; the barbarities and inhumanities of its prosecution were traceable directly to a perverted religion, a religion in which the sense of superiority, the pride of confirmed superiority in knowledge and intelligence, "the pride of self-derived intelligence" as Swedenborg terms it, silenced all moral and religious scruples, and justified world dominion as a benevolent policy for the best good of inferiors. Nothing could better exemplify the spiritual condition symbolized by the "Great Red Dragon," the "Fiery Flying Serpent." There seems to be no difficulty in principle in identifying the spiritual meaning of the Dragon with the perverted religious content of the Prussianized German mind. Other cases of application to historical events could be similarly treated.

The next discussion of specific religious interest and importance was about making "Our Sunday Services More Effective." Many points of spiritual and practical importance

were brought out; the general trend was towards adapting the Book of Worship to our needs, but a considerable drift of opinion in the direction of a certain type of radicalism was discernible. Radicalism like conservatism may or may not be wholesome and good; when directed by intelligence both unite for progress, but either may be blind impulse and make for destruction. There are many types of radicalism now surging in the bosoms of men, and some of these are threatening the foundations of society. No general objection can be urged against either radicalism or conservatism, and the only constant requirement to be insisted upon is that it shall be well considered and definite in its expression. The type of radicalism which appeared in this discussion of our Church services, has its roots in the radical individualism and the confirmed naturalism which had its most systematic literary and philosophical expression in the Renaissance and the Protestant Reformation.

Individualistic impulses led to the splitting up of Protestantism into ever multiplied sects, while naturalistic prepossessions made all forms of worship abhorrent. The extreme was reached in the Quakers who undertook to avoid forms altogether but only succeeded in having a form which they preferred to other forms for reasons which seemed to them good and sufficient, but which the common religious instincts of men have rejected. Our ministers and our membership generally are Protestants by heredity, by inveterate habits of thought and feeling, and by the force of environment. Many of us easily persuade ourselves that these hereditary prepossessions and habits are of the very essence of our common humanity, while in fact they are merely accidents of history. This type of radicalism amongst us has been a constant block to progress in organization and uniformity, and only gradually have our common religious needs and satisfactions overcome it in a measure; the result is our present Book of Worship, and the beautiful order of services which it contains. Even now under the plea of simplicity, variety, adaptability, and of life as against empty form, the common use of our Book and its order of services is resisted and impaired; the opposi-

tion, apart from Protestantism, is due, far more than we realize, to inconsiderate yielding to the drift, especially in radical circles, away from all religious observances and in too many cases away from religion itself. Under the figure of "clothes" and "shell" all forms of common religious observance are threatened by this radicalism with neglect and rejection. The saving element in religion is, and always has been, the common characteristic of the religious nature to seek communion, communion with God and communion with fellow men; even the most individualistic radical cannot escape this fact of human nature, whether religious or not; in his most violent and heated declamation, he is appealing for sympathy and agreement, which means the formation of a group, and at a more advanced stage an organized sect — even the anarchists are a group which tends to become organized. On the basis of what is common in the religious nature of men, a spiritual community is constituted and finds expression and embodiment in an organized society of the individuals who have the specific spiritual elements in common; a spiritual community so embodied is the Church in the full sense of the word, though the emphasis may be put now on the spiritual and now on the organized social body; it is another case of a "distinct one." The community spirit, or the community of spirit, in the religious body, tends constantly to work itself out in appropriate forms of common religious observance; our own Book of Worship is an admirable example of this; it is a historical product, the gradual attainment of the steady working out of common religious impulses and satisfactions, the putting together of common usages which had grown up in different societies and localities of the Church. The result is a book singularly expressive of the common features of distinctive New-Church worship and singularly free from the sectarian influences of the past whether Catholic or Protestant; it may or may not be the best attainable under present conditions, but the right way to test this is a loyal, intelligent, and devotional use of the Book as it is.

The discussions on the topics, "The New Church and the Times," and "The Supernatural in Recent Literature," are

summarized in the *Messenger* of May 21, and do not call for any special comment here. In all the discussions, there was a lively participation by an unusually large number of the ministers.

LEWIS F. HITE.

THE YOUNG AMERICAN OF TO-DAY

WHAT sort of person is the average young American of the year nineteen hundred and nineteen?

On the degree of correctness with which it is able to answer that question, the future usefulness of the New Church to this country will in no small measure depend. As the merchant makes his business grow by understanding the tastes and needs of his prospective customers, so the Church can prosper only if it understands the character and state of mind of the community it seeks to serve. And the young people of the present are the public of the future — the public to which organized religion must adapt itself, or fail. Therefore, big as the subject is, and almost tragically limited as any one man's view of it must necessarily be, the present writer ventures to record a few of the impressions gained through his recent association with some thousands of our country's young men in the military and naval services.

It was his privilege, for nearly eighteen months, to be engaged in general religious and "welfare" work, first in the navy, and afterwards in the army of the United States. He was attached, as an army chaplain, to the American Expeditionary Force in France, and had a brief but memorable glimpse of actual warfare. He met white men and black, rich men and poor, university graduates and men who could not even write their names. His temporary "parishioners" came from every state and territory of the Union. And among them all he saw, or thought he saw, certain prevailing and recurring characteristics, so that there grew up in his mind a type of the American young man — a norm or average which becomes so vivid in retrospect that it can almost be thought of as an individual. It is that individual which the present

editorial seeks, as sympathetically as possible, to describe and estimate.

The average young American is not only a worthy, but a lovable sort of chap. He is a favorite almost everywhere he goes. Children particularly, be they English, French, or even German, run to him with a most flattering lack of hesitation. And this lovableness comes, as always, from the love in him. He is a genuinely kindly soul. The sight of suffering — even his enemy's — gives him no pleasure. With the weak and helpless he is almost invariably chivalrous. To a wounded comrade he can be as tender as a woman. And when we remember how near simple kindness comes to lying at the heart of the whole Christian teaching, we realize that this quality is not one of small importance.

All the more so as our young American's kindness is not based upon mere sentimentality. He has, on the contrary, a rather strikingly clear estimate of real moral values. Instances are recorded in which religious workers asked our men to vote as to what they considered the worst "sins." Instead of voting for the conventional and expected superficialities, gambling, drinking, lying and so on, the men wrote, "selfishness," "hypocrisy," "swelled head." They saw through to the underlying motives back of the outward forms of evil, and they realized how much more important it was that a man's heart should be right than that his habits should be moulded in any particular pattern. And feeling this, it is not strange that, when the hour of trial came, they showed a courage and a capacity for self-sacrifice which have added to our nation's history an imperishable renown.

Nevertheless, the average young American has his limitations, and we must realize these also if we are to understand him rightly. To begin with, he has the almost inevitable faults of youth. He is a little hasty and over-positive in his judgments, and has small sympathy with points of view which differ from his own. His calm assumption of complete superiority to all "foreigners" of whatever nationality is perhaps the most unlovely trait of his whole character, although for even this he is not altogether to be blamed. In all too many

cases he has been educated in a thoroughly provincial spirit, and has been taught that "patriotism" consists in believing that one's own country has a monopoly of all civic and political virtue. And in most instances the longer he stays overseas the less unwilling he becomes to recognize the excellence of people different from the types to which he is accustomed.

In some few instances the American young man shows a deplorable lack of proper moral standards. We read of our "clean army," and no doubt it compared favorably in this respect with other armies in the field. But it must still be said with sorrow that strict continence was the exception rather than the rule. To the average man the illicit gratification of his sexual instincts was a permissible if not an obvious and necessary practice. Here, too, a faulty education is perhaps the chief thing to be blamed. A true appreciation of the sacredness of marriage, particularly on its physical side, is still rare, and the old Pauline conception of it as a concession to human weakness, fostered by the prudery of generations, seems to continue to hold the field.

That gambling, especially after the fighting stopped, should have become the principal recreation of the American soldier overseas is probably not so serious as at first appears. Excitement had come to be an expected feature of his daily life, and opportunities for normal recreation were few and far between. But the average American is not a gambler under normal circumstances, and it will be but few of the men on whom the habit formed overseas will keep a lasting grip. The prevalence of gambling is, however, an evidence of the fact that our young men have not yet firmly grasped the principle that money for which no service has been rendered has been dishonestly obtained. In point of fact actual theft, so long as it was not from a "pal," was much more generally condoned than one could wish.

The average young American, however, is not a drunkard, and does not become one even where unlimited intoxicants can be obtained with little if any difficulty. In a majority of cases, particularly if he happened to come from prohibition territory, he probably became a little intoxicated once or twice,

and then decided that it was a foolish proceeding and did not repeat the experiment. It is only the abnormal man of any intelligent race for whom the over-use of stimulants has any lasting attraction.

All in all, our young man as a soldier or sailor is not perfect, certainly. It is as true as ever that "single men in barracks don't grow into plaster saints." But with all his faults he is a splendid fellow, a credit to his country, and a worthy confrere of his heroic allies — as different from the Hun as day is from night. To know him is to love him, and to work with him or for him is to enjoy the most inspiring experience of a lifetime.

But there is one subject which has not yet been touched upon — a subject, naturally, of most vital interest to the Church — and that is this young man's attitude toward religion. In the ordinary sense of the word, he certainly is not a religious person. His reluctance to attend religious services, and unwillingness to assent to creeds or to make public confessions of faith were often the despair of his would-be advisers. And yet he has certain elements of religion very deeply implanted in his nature. The man who does not, or will even say that he does not, believe in God is very rare. With the men particularly who have been through the hell of actual fighting, the sense of the Divine Presence and the Divine Help has become very real indeed. They at least — and many others who have been lonely or in danger — have learned to pray, and learned in such a way as they will not readily quite forget. Nor is there much real doubt among our men as to the immortality of the soul, though speculation on the subject of the future life is generally regarded as a waste of time. Even the reading of the Bible became in the military service a much more general custom than it had been for many a day.

But it must be admitted that the attitude of the average young American toward organized religion is not cordial. There is no doubt that this condition has been made worse by his experience with the Y. M. C. A., for which he usually has a definite and not unfounded hostility. But even his

own chaplains he usually likes and respects because, as he puts it, they are "different from any parson he ever met before." (They *are* different, for they have had to be; but that is another story.) For the Christian Church as a whole his feeling can almost be expressed by the one word, "suspicion."

In fact he makes quite definite accusations against the Church, and accusations which are not lightly to be set aside. These may be summed up under the heads of narrowness and of hypocrisy. He has a feeling, to begin with, that the Church has sought to set up a small and artificial standard of living, which neglects the vital things and lays the chief emphasis on things which are of relatively small importance. He hears himself told to give up what he regards as his normal pleasures and recreations, while all the time he sees church members gossiping viciously about their neighbors, cheating their employees, and looking down upon the rest of mankind with a supercilious self-satisfaction.

He cannot understand the spirit of sectarianism. He finds no special difference between men of different denominations as to the really vital things in life. His chaplains give him much the same sort of advice, whatever church they happen to represent. And so he naturally comes to the conclusion that the different denominations stay apart because their hearts are set on trifles, and that it must be a rather small-minded man who can affiliate himself with any one of them.

The matter of hypocrisy goes deeper still. Everyone knows how certain types of radicals insist that the rich have used and are using the Church as a means of keeping the poor man satisfied with his subjection; but the average church member does not realize how far the feeling has spread. It could not quite be said that the average young American regards the Church as an institution maintained by people who wish to spread a cloak of respectability over their secret sins, but he is certainly considering the charge, and is by no means ready to dismiss it out of hand. If it were wholly baseless, the Church would need to have no fear, for our young men are fundamentally fair and just. But as has been said, they are a

trifle hasty and uncharitable, and most of them have seen some pretty striking instances of the thing the radicals are teaching them to look for. It will take strenuous efforts on the Church's part to make them see that these are the exception, not the rule.

But after all, the Church's first concern is not to preserve or to defend itself, but to serve others, even though it is by bearing this fact in mind that its own preservation will be best achieved. Whether he is aware of it or not, the young American needs the Church, and there is very much that it can do for him, if it will only make the effort in the right spirit. In the first place, like all young people the world over, he needs the understanding sympathy of his elders. Because it is the easiest thing to do, we are all apt to keep exclusively to our own generation, and to let the younger people — often even our own children — remain comparative strangers to us. What relations we do have with them are apt to be on a purely formal basis, and to involve on our part mainly criticism or discipline. We are quite ready to deplore the evil tendencies of the rising generation, and to forget that, if they have such tendencies, it is the way in which we have brought them up, or failed to do so, that is to blame. As a matter of fact the young American of to-day, considering his youth, is every bit as good a man as those who went before him, and most likely a little better. His education and the age he lives in have made him more honest with himself than we were. His war experience has broadened him, and has taught him many things that most of those who stayed at home have yet to learn. He genuinely wants to do the decent thing, and is by no means unresponsive to advice, provided it is given in the proper spirit. All he asks is that we make some honest effort to see things from his point of view, and above all that we regard him neither as a scientific phenomenon nor as an unrepentant sinner, but as an honest, intelligent, lovable human being — which he is.

He needs the right kind of instruction, too, and he will listen to it if he is given the opportunity. But it must be simple, dealing with practical problems of daily living and

not wrapped up in a dead theological terminology. And it must be based on common sense and every-day experience, not upon authority or tradition. Even the Bible itself cannot be used as final, unless the teaching which we draw from it is confirmed by lessons taken from ordinary life. Indeed the young man's only criticism of the Bible is that its language and events are so far away from his experience that he cannot understand them. But this does not mean that our teaching should appeal to reason merely. On the contrary, youth is pre-eminently the age of ideals, and the American young man is no exception to the rule. Self-sacrifice, courage, fair play, modesty — these are the sort of things he loves and inwardly desires, and if we can show him simply and practically how they can be realized, he will listen with all his ears.

One more thing he needs — a thing we have not time to dwell on here. It has been said already that the faults of youth are chiefly to be blamed on the short-comings of age. Above all else, the young American needs a good example. If the Church practised what it preaches, it would not need to go afield for followers.

E. M. Lawrence Gould.

BIBLICAL AND DOCTRINAL STUDIES

THE FOLLY OF SELFISHNESS.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm ii, 4). What a horrible statement this is, if we take it literally! Some of our readers will remember the passage in Kipling's poignant tragedy, "The Light that Failed," where the artist hero, having been deprived of his sight, learns that his last and best work has been destroyed by a spiteful model. "The Lord is a just and a terrible God," he exclaims, "with a strong sense of humor." The saying is certainly irreverent, but it is a powerful expression of the acme of human despair. Think what it must have meant to believe, as did the Greeks and Romans, that the powers which control the universe find amusement in the follies and mistakes of men. It is small wonder that some of their philosophers thought they were doing a service by showing that there were no gods to be reckoned with. Yet this belief is almost universal among pagan religions; and our text shows that it had not altogether been abandoned by the Jews. They had come to the point of believing that the Creator was grieved by the errors of His chosen people; but they still felt that He must be moved to mockery by the futile attempts of "the heathen" to oppose His power.

For the view which our text expresses is a purely Jewish one. It is quite inconsistent with the character attributed to the Lord in the Scriptures as a whole. We have here one of those instances where the inspired writer has been allowed to express a feeling of his own age and people, because through and within the expression an important universal truth could be taught. It was worth while for the Jews to be helped to realize the absurdity of attempting to rebel against the Divine Order, even though they could not yet be weaned from the

cruel and pagan idea that this absurdity would excite amusement in the Creator. And it is only necessary for us to strip away from the words of the Jewish Psalmist the husk of false appearance in order to find a kernel of eternal and nourishing truth.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision"! Psychologists tell us that amusement or humor, which is the cause of laughter, is the pleasure which we feel in our ability to detect an unexpected inconsistence or incongruity. Thus our enjoyment of the crudest form of humor, the "practical joke," comes from our perception of the incongruity between the seriousness or dignity of the joke's victim and the undignified situation in which he suddenly finds himself. The humor of a pun lies in the inconsistence between two meanings of the same verbal sound. Even in the case of what we call "a joke on ourselves," our enjoyment comes for our sudden realization of the incongruity between our mistaken idea of a situation and the true facts of the case. This view seems well in accord with the fact that the name of the Biblical character who stands as the particular type of the reason, by which inconsistencies are detected, was Isaac, which means "laughter."

When we read, therefore, that the Lord "laughs," are we not justified in supposing that what is meant is the Divine ability to perceive the inconsistence and incongruity of evil? To a Being who knows all things, how pitifully foolish must seem the attempts of men to fly in the face of the order of existence. Yet what a mistake to suppose that He who loves us so that He came into the world for our salvation can find any enjoyment in the sight of our folly! Our text is speaking of the Divine Truth, which, as we are taught, would condemn all men if it operated alone. But it does not so operate, because it is one with the Divine Goodness which desires to save all men. And to that infinite love the knowledge of our absurdities can never bring anything but sadness and regret. It is with our Heavenly Father, surely, as it is with earthly parents and their children. Do not the naughtiness of little people often seem amusing to strangers, but always sad to

those who love them? As old Horace Walpole said, "Life is a comedy to those who think; a tragedy to those who feel."

But we are here taught more than merely how evil appears to the Lord. For He has not kept His Truth to Himself, but, through His Revelation, He gives to all men as much of it as they will receive. And so when we read that evil appears inconsistent and absurd in the light of Divine Truth, we know also that it will so appear to each of us in so far as we are guided by that Truth. Viewed rightly, all evil is merely and chiefly foolish; that is the lesson which the Psalmist's words have for you and me, and for all men.

It is a truth which is taught in many, many places in the Sacred Scripture. How often is the word "fool" applied to the wicked, even by our Lord Himself! He indeed has the right so to apply it, but we have not. And is not the reason for the command that we shall not say to our neighbor, "Thou fool!" simply that if we really mean what we say, we are judging him to be wicked at heart?

But in what, particularly, does the folly of wickedness consist? Surely in the lack of a sense of proportion, or of the relative values and importance of things. What can a man do more foolish than to spend his life in the pursuit of shadows, missing the substance of things? Yet this is what all evil—or, what is the same thing, all selfishness—involves. There is a fable of Æsop which tells of a dog who, holding a bone in his mouth, came upon his reflection in a stream, and, in his eagerness to grasp the larger bone which he saw imaged in the water, lost the one which he had. His experience was that of every selfish person. For it is the inevitable effect of selfishness to make us miss the lasting satisfaction for the sake of the immediate pleasure.

The examples of this fact which might be cited are without number. There is a striking one, if the press is to be believed, in the recent experience of certain great public service corporations. For years these bodies had been urged to make reforms in their way of doing business; but for selfish reasons they had always refused. Finally the state took a hand in the matter, and compelled action. The result was that, not only

because of increased public confidence but because of the greater prosperity of the communities which they served, these corporations are now doing a larger business than ever before, and their profits have enormously increased. As one writer forcibly expressed it, they had to be "kicked into prosperity." It is the same short-sightedness which has stood in the way of every reform of the social or political order which has ever been advocated. Most men can see as an abstract proposition that whatever is for the interest of the community as a whole is bound in the long run to be for the interest of every member of the community; but when the matter is brought down to concrete instances where their own immediate profit is interfered with, they are blinded by their selfishness. So it has always been, and so it will always be as long as selfishness is the dominant motive in human affairs. For while there is no true reform which would not be dictated by enlightened selfishness, it is the nature of selfishness not to be enlightened. No man ever seeks his own interest consistently, because there is that in self-seeking which produces a mental state of folly and inconsistency.

Here is the mistake which all philosophers have made who have followed Plato in the view that evil is the result of ignorance. "If men were instructed," says he in effect, "and knew what would be the results of wrong-doing, there are none who would not shun it." But in this he was wrong. Men who love evil may be led to see the folly of it for a time, but in the end they will always forget. And this is the reason why no real and lasting betterment of society, or of individuals, can ever be brought about through any other force than religion, which attacks selfishness at its roots with the only motive which can hope to combat it—obedience to a Divine Law.

But the absurdity of evil is shown in private, even more forcibly than in public life. Take as an obvious instance the case of the man who makes himself the servant of some habit-forming drug in order to attain physical satisfaction, or release from pain. Unless death intervenes, he is deliberately in-

volving himself in physical suffering which immeasurably outweighs all possible selfish gain. The desire for immediate pleasure blinds him, as it does all men in the end, to his own permanent interests. And the case is in no way different with deeper and less obvious evils. Is there one of us who has not robbed himself of what might have been a life-long friendship in order to enjoy the momentary satisfaction of harsh and unkind speaking? Are there many of us who have not, for the sake of immediate pleasure or profit, committed sins which have involved years, perhaps a lifetime of unhappiness and regret? Alas for the pitiful absurdity of selfishness, which makes men do in the desire for happiness those things which misery "follows as the night the day"!

"He that sitteth in the heavens shall laugh!" Not in amusement or in irony, really, but in sorrow and infinite sympathy does our Heavenly Father see the follies and mistakes into which our blind self-seeking leads us. He alone can see them fully, and He alone can point them out to us. Nearly every selfish man starts out with the intention of keeping himself in check, or looking ahead and working for what is best for him in the long run. But few if any can accomplish this, even as regards the things of the world. Sooner or later passion will conquer self-interest. In the end the man who keeps his temper only because it is prudent to do so, will lose it just when it is to his greatest disadvantage. Some day the man who is honest because honesty is the best policy, will steal and be found out. For the evil forces which encourage our selfishness do not want us to be even outwardly successful; and in so far as we give ourselves into their power, they will delight to lead us on to our material as well as to our moral and spiritual ruin. "How can Satan cast out Satan?" It is only in a knowledge of the Lord's commandments and in obedience to them that we can hope to find a self-restraint that will restrain.

Let us take one final instance. We all know how persons of an over-bearing and inordinate self-conceit lose, as we say, all sense of humor as regards themselves. Now the thing

which makes a natural sense of humor worth having is, that it involves, as we have seen, a sense of proportion, or of relative values. But there is a spiritual sense of values also, and this is even more endangered by selfishness than the natural one. Left to ourselves, we always tend to prefer thoughts of pride, self-satisfaction and the like,—whose pleasure is fleeting and always ends in bitterness because others do not appreciate us as we think we deserve,—to thoughts of kindness and good-will to our neighbors, which bring a lasting and increasing happiness. Again, what inconsistency, what folly! Yet the Lord alone sees it, and can teach us to see it. Only from Him can we learn the great rule of life that happiness is to be found for ourselves in seeking it for others.

But, you may ask, if we seek happiness for others that we may get it for ourselves, how are we better than before? We are not, but we are on the road to becoming so. Being by nature selfish, we must in the beginning do right because we shall be happy in doing it. But there is that in an honest obedience to the Lord's Commandments which has the power to lift us to a higher level. If we really practise unselfishness, we shall come in time to love it for its own sake. Nay, the time will come when we shall realize the greatest truth of all—that the true fulfilment of our existence, the *summum bonum,* is not happiness, but goodness itself. Man was made to love; and happiness is only an accompaniment of loving.

To-day, and always when we come to Him in His Holy Word, the light of the Lord's truth is shining into our lives, showing us our inconsistencies and our follies—showing us also the way of true wisdom, which is humble obedience to His law. Here alone we can hope to find happiness, freedom, peace. For the laws of the spiritual world are as immutable as the laws of matter, and a transgression of either brings inevitable calamity. While we have the light, can we not make a new resolve to keep it, and to walk in it? Our selfishness is even now trying to rob us of whatever glimpse of its inconsistency and folly our study of the Scriptures may have given us. Can we not make a new effort, in our Savior's name and strength, to keep our eyes open to the light—to retain

our spiritual sense of proportion? For the possibility lies in every one of us to be numbered among those who lay not up treasure for themselves, but instead are rich toward God.

E. M. Lawrence Gould.

PATRIOTISM AND THE LARGER NEIGHBOR.

It is the clear teaching of Swedenborg that our relations with our neighbors grow in spirituality in the degree in which they outgrow what we may call the merely personal element. True, most of our loves and friendships have their first basis in some personal and more or less accidental condition—physical relationship, propinquity, community of self-interest, or the like. Being born selfish, we must have a selfish element in the beginnings even of what may be our highest affections. Thus the child, in the beginning, gives a passionate loyalty to his parents, simply because they are his. As he grows older, his loyalty is extended in a similarly personal and more or less selfish way to larger units—to his school or college, to the town in which he lives, and finally to the country in which he happens to have been born. The mere suggestion that any one of these has any shortcomings, even that it is not "the finest in the world," will usually provoke his bitter resentment.

Now such a personal and selfish loyalty is in the beginning a useful thing We cannot, as was said, begin loving any one or anything entirely unselfishly; and since our highest opportunities for service are usually to the persons and the society nearest to us, it is most necessary that we love them, even if somewhat selfishly.

But, on the other hand, if this imperfect form of loyalty continues without change or broadening, a state of arrested spiritual development ensues which has the gravest possibilities of evil. That this is so, at least as far as our personal relationships is concerned, is very vigorously taught in "True Christian Religion," nn. 446-449, and in other places, where the "friendship of love" and its perils are discussed.

Have we not every reason to take a step farther, and to

conclude that the same principle holds good of a man's attitude toward the community or the country of which he is a citizen? Is not this, in fact, one of the very most important lessons that the Great War should have taught us? We think of patriotism—as a rule quite properly—as a high and splendid virtue, and of the man who lacks it as a little less than a man. But were not the Germans, at the beginning of the war at least, as patriotic as any people who ever lived? They did not all, by any means, have to be driven into action, even at the end. Misguided thousands upon thousands of them gave their lives with gladness for the glory of the Fatherland. The trouble was simply that their patriotism had never grown—had never got beyond the personal and selfish stage. Consciously or unconsciously they loved Germany, not because of its virtues, not for the service it could do to other nations and the world, but personally, because it was *their* country, and because its greatness gave them ground for feeling that they, as Germans, were of a finer clay than men of other races. And so their stunted, mis-developed patriotism became the greatest menace to the world's progress in all human history.

We find a strikingly similar example in the case of the Jews. They, too, persisted in regarding themselves as a chosen people, as God's elect. They grudged the sharing even of their spiritual wealth with other peoples. Remember how the prophet Jonah resisted the command to go and preach to the men of Nineveh. It was not because he feared his mission would be a failure, but because he feared it would succeed. He did not want these aliens to repent, or to avoid the wrath of God. And while the Jewish vision of the Messianic era did, in some cases, include the "gentiles" as coming to the light, it was always in a subordinate relationship. In fact, when the Messiah did come, one of the chief reasons why they rejected Him was certainly that He taught the spiritual equality of all mankind. Even the Jewish Christians were at first unwilling to admit the "heathen" to an equal share in the New Dispensation. At almost any stage of her history, Israel might have become the spiritual leader of mankind; but always her racial egotism, her false patriotism, made her throw the oppor-

tunity away. Patriotism is indeed a lofty and essential virtue, but only when, as in the case of friendship, the personal and selfish element in it has been outgrown.

Come back, for a moment, to the war. The war, on the defensive side, was the greatest moral reaction of all time. But, as is usually the case with moral movements, it was a thing of instinct and emotion rather than of defined ideas. The nations, so different in character, banded together against the menace of the Hun, felt rather than saw what they were fighting for. And, again as usual, the first strikingly-offered definitions were somewhat uncritically accepted. For most Americans the war became, in their thoughts at least, a struggle to "make the world safe for democracy."

That, indeed, it was; but it was also very much more. A wider, and apparently truer, statement was that adopted by the General Convention in 1917,—that the real issue of the war was whether or not the Ten Commandments should apply to international relations. Because the great issue really was that of international morals, men and nations who have not yet accepted the theory of democratic rule could and did fight honorably on the Allied side. And it is as a violator of the moral law—nay, of the law of God—that Germany to-day is rightly called to suffer such a punishment as has never before been inflicted on a great and powerful nation.

But, having fought and won the war to maintain the principle that the Ten Commandments apply between nation and nation as well as between man and man, we of the Allied peoples must be very careful not to forget that principle ourselves. Nor must we forget that the Ten Commandments imply also those Two upon which "all law hangs"; and more especially the Second. For the nation as well as for the individual it was written, "Thou shalt love thy neighbor as thyself!"

Indeed, the individual application implies the national. In the beginning "neighbor," like "friend," has for us all a narrow and personal meaning. Thus to the primitive Jew the neighbor whom he was to love could only mean a fellow-Jew; so that to the Divine command he added, "and hate thine

enemy." But the Lord came into the world to teach another and a higher view. He showed the Jewish lawyer that his neighbor might be even that despised and hated creature, a Samaritan. He commanded His disciples to preach the gospel to all nations. He taught that even family relationships are secondary to the spiritual tie. "Who is my mother? and who are my brethren?" He said. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. xii, 48-50.)

This teaching is further interpreted and expanded in the Doctrines of the New Church. For example:

> The neighbor is to be loved for the good that is in him. (Arcana Cœlestia, n. 2718.)
>
> The neighbor is all the good in others with which we are affected, consequently those who are in good. (Ibid., n. 2417.)
>
> Those who are in external truths know only this general: That the neighbor is to be loved; and they believe that everyone is the neighbor in a like degree, and thus that everyone is to be embraced with a like love, and thus they suffer themselves to be seduced. But those who are in internal truths know in what degree everyone is the neighbor, and that everyone is in a different one. Hence they know innumerable more things than the former ones, and consequently do not suffer themselves to be led away by the mere name neighbor, nor to do evil from the persuasion of good which the name induces. (Ibid., n. 3820.)

In other words, true neighborly love takes into consideration neither relationship, propinquity, community of interest, nor any other personal and selfish consideration, but only the spiritual quality of the man loved, and his capacity for usefulness to society.

But, since the real basis of love is a capacity for use, a social group has a higher claim upon us than an individual. A society is the neighbor more than a person, our country more than a society, the Church more than our country, the Lord's kingdom more than the Church, and the Lord Himself most of all. (See Arcana Cœlestia, nn. 6821-4.) And because societies and countries—even our own—are human and imper-

fect, it seems a clear inference that the same principle is to be applied to them as to individuals; namely, that they are to be loved, not personally nor selfishly, but for the good that is in them, and for the service that they can render to mankind.

> As [the human race] is divided into empires, kingdoms and republics, each one of them is the neighbor according to the good of its religion and morals, and according to the good* which it perform to our country, (Doctrine of Charity, n. 87.)
>
> Birth does not make one more the neighbor than another, not even father and mother; neither does education. These are from natural good. Nor does propinquity, nor relationship by marriage make one man more the neighbor than another; nor, therefore, our native country. (Ibid., n. 85.)

All this puts what we call patriotism in a very different light from that in which it is traditionally regarded. To love one's country, even to the point of dying for it, is indeed an essential of the Christian life. But the man who loves his country selfishly, and to the exclusion of all others, who upholds whatever it does, whether good or evil, is no true lover of his country, nor is he a Christian. The doctrine of "my country right or wrong," if it means what it says, is one of the most dangerous and wicked falsities ever uttered. For in the first place, to uphold one's country in wrong-doing is really to harm and not to help it. And in the second place, for the Christian, his duties as a world-citizen must always take precedence of his duties as the citizen of a single nation; and above his loyalty to the land of his birth must always stand his loyalty to mankind.

Our nation, through its representatives in the Senate, is now endeavoring to decide whether or not it will endorse the Covenant of the League of Nations. Whether this covenant is in itself a good or an evil thing, whether its result will be to preserve the peace of the world or (as its enemies assert) to breed future wars—whether, in a word, it is or is not worthy of endorsement—these are matters of fact, with which the Church can have no official concern. But on the other hand

*Note that the "good" here referred to must be spiritual good, as in the case of individuals, not mere selfish advancement.

the Church must be most vitally concerned to see that, if the Covenant is rejected, it shall not be upon the grounds which some of its opponents have set up against it—grounds of national selfishness and narrow, personal "patriotism." It is the duty of the Church and of every Christian man to show the nation that in its relations with other countries it must love its neighbor as itself.

It is urged that by staying out of the League of Nations we may gain greater prosperity—may even become the masters of the world. It is said that by uniting with it we shall assume all sorts of harassing responsibilities. Were not the same arguments employed against our entering the war, when yet we should have been eternally disgraced, if not at last destroyed, if we had remained neutral? In either case to act from mere self-interest would be unworthy of America or of Americans.

It is urged that we cannot trust the nations with whom we are asked to make what amounts to an alliance. Why have we any less reason to trust them than they us? Certainly the old spirit of international suspicion, which has been at the root of nearly every war that has been fought, is not yet dead; but is that any reason why we should, by our example, do our best to keep it active? In private life we are most willing to trust the people who trust us. Confidence begets confidence. Why should not the same principle hold good between nation and nation?

The fact is that the type of misguided patriotism which made Germany a menace to the world exists to some extent in every nation, and we Americans have rather more than our normal share of it. It is a most dangerous besetting sin of ours to think that we have almost a monopoly of national virtue, that all other peoples are essentially inferior to us, and that the welfare of other nations is no concern of ours provided that our own land be safe and prosperous. Perhaps the one real blot on the splendid record of our men in France was their overbearing and patronizing attitude toward people of other nationalities—an attitude for which we, their elders and teachers, are primarily to blame.

There is a glorious opportunity before us to shake off that attitude, and to share in fact that moral leadership of civilization with which we have a little prematurely credited ourselves. It is a time when those who really love America—not selfishly, but for her marvelous possibilities for world service—can hope to see her become what they would have her be. And this is what we must do. We must settle the League of Nations question, and we must let the world know and feel that we have settled it, not on the basis of what is best for ourselves, but of what is best for every nation and for mankind.

Incidentally, of course, it is in this way that we shall ultimately best serve ourselves; for, whether we will or no, our welfare is bound up in that of civilization. The world has become too small for any nation to live successfully apart. We tried to do so at the beginning of the war, and found we could not.

But, what is infinitely more important, if we settle the question now before us in the right, unselfish spirit, if we set the right example to the doubtful and doubting nations, we shall make sure that the great cause for which the war itself was fought and won shall not be lost at last in the confusion; and we shall justify, as it can be justified in no other way, the sacrifice of those, our brothers and our sons, who died.

E. M. Lawrence Gould.

CURRENT LITERATURE

"THEY DO NOT DIE."*

UNDOUBTEDLY the universal bereavement occasioned by the World War was the immediate occasion for writing this comforting presentation of the true nature of death; but there is little reference to the War, and the book is of perennial interest and usefulness. The continual appeal is, "Be comforted, O Aching Hearts; they do not die, they are not dead." The endeavor is to give assurance of immortality on rational grounds and without appeal to authority. The reasons for believing are finely presented; but our own feeling is, that, while strong probabilities may be thus established, the foundations of faith must always rest ultimately upon Divine Revelation. But it surely is comforting, even when faith has been thus established,—and even more so, perhaps, when it has not been,—to be led through all these helpful and enlightening considerations, drawn largely from the teachings of the New Church, and illustrated and confirmed by facts of natural science, with which the author seems quite familiar. He has divided his book into six chapters, and each chapter into sections, or subdivisions of the subject. This helps the ordinary reader by giving the appearance of brevity and completeness to each section. But the author's style is so easy and conversational that it makes such a device unnecessary; still, it is pleasant, and gives the printer an opportunity to insert highly ornamental initial letters at the beginning of each section, making the volume all the more attractive for a gift book, or for missionary purposes. The titles of the chapters are well put, not only to give a good idea of the contents of the book, but also to awaken interest. They are: (1) Deathless Man;

**They Do Not Die* BY CHARLES A. HALL. London: A. & C. Black, Ltd. New York: The Macmillan Co. 1918. 133 pp., 12 mo. Cloth, $1.50 net.

(2) What, then, Is Death? (3) The Spiritual World; (4) The Continuation of Life; (5) Heaven and Hell; and (6) "The Sound of a Voice that Is Still." After classifying the common attitudes of minds towards immortality, and describing them, the author takes the position that as a thing in itself, apart from all ideas about it, the sense of immortality originates in, and will always be supported by, instinct or intuition. He goes on to prove this by various arguments from modern science and experience, which are very interesting, if not conclusive. He also introduces an excellent quotation from Swedenborg, showing that the spirit is all that really lives and feels in man, and is the man himself; it therefore survives the death of the body. Death, then, is regarded as a process of life, by which the spirit enters more fully into the consciousness and power of its own. In the next chapter the spiritual world is shown to be as real a world, as substantial to our spiritual senses, as the material world is to our physical senses. In this connection we may call attention to a fault all too common with New-Churchmen. The phenomena of space and time are spoken of as "mere" appearances. This comes from translating Swedenborg's Latin word *"meros"* by the English word "mere," when the English word "pure" would be much better, for it does not convey the idea of unreality. Space and time are pure appearances of spiritual experience, only not material in their origin as in this world. It would help our cause much if all our writers would get over that use of the word "mere." Notwithstanding this unfortunate expression, however, of "mere appearances" in the spiritual world, the author devotes many pages to establishing its solid reality in the mind of the reader. He answers the question, Where is it? with the assurance that it is where we are, but invisible and inaudible because of the limitations of earthly senses. He calls attention to the fact that if Henry Drummond were now writing his book entitled "Natural Law in the Spiritual World," he would reverse the title; for it is becoming more and more manifest that all natural law is the operation of spiritual law in the natural world; for the spiritual world is the realm of causes, while the present world is the realm of effects. Thus he

shows that human character and human relations are determined by spiritual conditions; and that the judgment after death is but finding out those true conditions, and entering into the powers of them. So heaven and hell are but final decisions of character. In closing he discusses sympathetically the longing for communication with loved ones who have left us behind, and shows the dangers of it under present conditions of earthly existence. So he closes with Browning's fine lines, saying,

"Thus I know
This earth is not my sphere.
For I cannot so narrow me,
But that I still exceed it."

H. CLINTON HAY.

"RELIGION RATIONALIZED."*

UNDER the above title Rev. Hiram Vrooman has issued two distinct works: a two-volume work published in 1912 by the Nunc Licet Press of Minneapolis; and a work in one volume published in 1918 by Saul Brothers of Chicago. The latter book is now before us for review. It is not a condensation of the former, but a new work, bearing the sub-title, "Intended as an introduction to the writings of Emanuel Swedenborg." It would have been better if the author had chosen a new title; for some readers of the earlier work are likely to assume that this is the same thing. The book would have been better, too, if Mr. Vrooman had undertaken to write an introduction to Swedenborg with the present needs of the average reader in mind. For if religion is to be rationalized, the argument ought to proceed from well known experiences and principles. Possibly the author meant to make precisely that approach by defining truth as "qualities in the emotional states and thoughts of human beings," and then proceeding to develop the whole teaching of the book out of this definition. But if so, the

* *Religion Rationalized:* Intended as an introduction to the writings of Emanuel Swedenborg. BY HIRAM VROOMAN. Chicago: Saul Bros. 1918. 188 pp., 12 mo. Cloth, $1.00

reviewer is puzzled to know how the reader is expected to connect this definition with the vital issues of the day. If the reader is puzzled at this point, he is likely to be puzzled from first to last. The definition is too vague and general, even with the explanations that follow. From any point of view that can withstand the test of rational scrutiny, truth is supposed to be more objective and stable than this definition implies. One must indeed learn to know the difference in quality between good and evil states. But truth itself is surely above these qualities. It is more constant than the emotions. It is in a sense wholly above "the thoughts of human beings"; that is, it is not produced through the analysis of our self-consciousness alone, but is arrived at by making allowances for the interferences of human thought. A direct exposition of the religion and philosophy of Swedenborg, such as Parsons' book on this subject, would still seem to be the better approach for the average reader. To rationalize religion is no small undertaking. Few readers are competent to make their way by means of a general definition. The bare assertion that Swedenborg has accomplished this or that is not sufficient to convince the modern reader. If one were to undertake a demonstration of the rationality of religion in Swedenborg's terms, it would be better to make the reader acquainted with the illuminating statement, "love is the life of man," and then approach the more difficult matters by developing this idea of man's love-nature.

HORATIO W. DRESSER.

"PROPOSED ROADS TO FREEDOM."*

BERTRAND RUSSELL rose to eminence first in mathematics, then in philosophy; now he challenges fame as a social and political reformer.

This book is timely. The revolutionary spirit is dangerously aroused in every civilized country; and unless the con-

**Proposed Roads to Freedom; Socialism, Anarchism, and Syndicalism.* By BERTRAND RUSSELL, F. R. S. New York: Henry Holt & Company. 1919. 236 pp., 12 mo. Cloth, $1.50 net.

servative forces and leaders of the body politic succeed in giving proper direction to the enormous reconstructive energy and effort of the day, we are likely to see violent and disastrous changes in the social order the world over.

Russell, from the conventional point of view, is neither conservative nor radical, neither a fierce revolutionist nor a stolid reactionist; but in the true sense of the word, in the sense of going to the roots of things, he is the prince of radicals. He pushes logic and the lines of his thought and investigations to the extreme limit, and yields allegiance only to clearness and truth. He is as impartial and as unprejudiced as an ordinary mortal could well be. For these reasons his recent discussions of social and political questions have exceptional value and importance.

The "proposed roads to freedom" are discussed with characteristic detachment, but at the same time with abundant sympathy. He views them, each in its own way, as genuine and to some extent promising, even substantial, efforts towards more complete social and personal freedom. It would no doubt come with a shock of surprise to many to learn that a highly educated man, one of the keenest and most liberally trained intellects of the day, should find anything whatever in these directions (especially in anachrism) giving promise of bettering human conditions. It is astonishing, too, that a man who has acquired pre-eminence in mathematics, in logic, and in metaphysics, should have been able to accomplish so much in the apparently remote field of social philosophy and social reconstruction. His previous books, "German Socialism," "Political Ideals," "Justice in War Time" (for which he was imprisoned), "Problems of Reconstruction," are brilliant examples of his fearless treatment of many controverted and over-sensitive topics.

Russell stands in the front rank of present-day reformers; he is now conspicuous among those who are trying to picture "the future society which we should all wish to create." The volume before us is a signal instance of such effort. It falls into two parts: the first, historical, which sketches the history of Socialism, Anarchism, and Syndicalism; and the second,

critical and constructive, which deals with the "Problems of the Future."

Socialism is a tendency, and also a body of doctrine. As a doctrine, it is "the advocacy of communal ownership of land and capital." Communal ownership may mean either ownership by a democratic state, or ownership by "the free association of the men and women of the community, without those compulsory powers which are necessary to constitute the state." The latter is "Anarchist Communism." "The distinctions between Socialists, Anarchists, and Syndicalists, turn largely on the kind of democracy they desire." The Anarchists and Syndicalists repudiate the whole parliamentary machinery of democratic government, as well as all government by the state.

Socialism is treated by the author as the outcome of Karl Marx's doctrine and program. Among the more distinguished of Marx's predecessors were Fourier, Saint-Simon, and Robert Owen; but Marx's work gave Socialism a world-wide program, as well as a comprehensive doctrine. Marx's system was set forth for the first time in the famous "Communist Manifesto," which appeared in 1848. His great book, *"Das Capital,"* was written during his life in London; and the first volume came out in 1867. The book is a powerful expression of class hatred, rather than a consistent statement of economic laws. Its main these are: (1) that all history is the outgrowth of material conditions and economic systems; (2) that capitalistic business tends to become more and more concentrated, with the control of business passing into fewer and fewer hands, until complete monopolization ends in disaster, and the workmen then take control; (3) that war between the two classes, the wage-earners and the employers, is natural and inevitable, and must go on until the workmen as a class combine, and take over all forms of organized industry, after which all land and capital will be owned in common. This theory has been for the most part refuted by the actual course of events; but we seem to be approaching dangerously near the condition of class war which the theory pictured. The battle cry of industrial *versus* political action has in view the

control not merely of industry but of all government by the workers. Marxian Socialism aims to possess the State as well as industry; but Anarchist Communism demands that the State be wholly abolished. Anarchism, then, although communistic, is opposed to State Socialism on the ground that any form of government, even democracy with its government by majorities, is hostile to freedom.

Liberty is the supreme good of the anarchist creed; and liberty is sought by the direct road of abolishing all forcible control over the individual by the community. Among the exponents of Anarchism, Bakunin and Kropotkin are selected as typical and authoritative. As Marx was taken as the founder of Socialism, so the author tells the story of Bakunin as the founder of Anarchism. Bakunin did not, like Marx, put forth a finished and systematic body of doctrine; he created a movement by the indomitable energy of his turbulent and stormy life. Kropotkin was the literary exponent of the movement. He made a real contribution to the literature of economic production; and he first made plausible the view that with the increased facilities for production, the amount and hours of labor would be reduced, and people should have more time and energy for the cultivation of the graces and humanities. Anarchist doctrine has in it nothing especially favorable to violence and hatred; but anarchist individuals do as a matter of fact tend to all sorts of insane and criminal actions. They are often more actuated by hatred of existing institutions than by the love of men. The organization of society as conceived by Anarchist Communists does not differ materially from that sought by the Socialists, except in the matter of government. The anarchist revolt against government has remained weak and sporadic; but the communistic feature of Anarchism has been given a more concrete setting by the Syndicalists; and they have given strength and popularity to the revolt, by offering a practical means of substituting industrial for political government.

The syndicalist movement arose in France in opposition to political Socialism. The Trades Unions (*Syndicats*) were

legalized in 1884; and the General Federation of Labor (*Confédération Général du Travail*) was formed in 1895 of 700 *syndicats*. Another general labor organization (*Fédération des Bourses du Travail*) was formed in 1893; the unit was the *Bourse du Travail,* a local organization of all labor without regard to trade. In 1902, these two organizations coalesced; and in this way the complete solidarity of the whole working class was accomplished. The body is the organ of revolutionary Syndicalism. The essential doctrine of Syndicalism is, that class war will be brought to an end by the General Strike, which will paralyze capitalism, and substitute an industrial democracy for the State, in which democracy each industry will be self-governing. Pure Syndicalism is not very likely to have wide popularity or achieve final success; it is too revolutionary and anarchistic in spirit; but in the modified form of Guild Socialism, the reconstructive forces of industrial organization seem likely to achieve practical results.

Russell believes that Guild Socialism is the best system yet proposed. It recognizes the two fundamental economic classes, the producers and the consumers. As a labor organization it concerns itself, as all such organizations do, with the interests of producers, and with the conditions of production; while it leaves to the State, as their natural representative, care for the interests of consumers. The State would own the means of production as trustee for the community; the Guilds would manage them, also as trustee for the community. The whole body of producers and consumers would be represented by a Joint Committee composed of members appointed by the State and by the National Guild. Thus, Guild Socialism aims to readjust two equally legitimate points of view, and to coordinate two equally important social aggregates. It would end class wars by eliminating the warring classes and by adjusting conflicting interests.

Thus far we have reported, all too briefly, the author's historical sketch. We are now to take a rapid glance at the second part of the book, "Problems of the Future." Here we have the more positive and constructive discussion, carried on

in five chapters headed respectively, "Work and Pay," "Government and Law," "International Relations," "Science and Art under Socialism," "The World As It Could Be Made."

As to "Work and Pay," the Anarchists propose that no one shall be forced to work, for this would violate personal freedom; and on the other hand, all shall be provided with the necessaries of life freely, whether they work or not. Luxuries and delicacies would be distributed gratis, but equally. In this case it is questionable whether the motives and inducements to work would be sufficient to insure the requisite amount of production. The system would break down as soon as production failed.

Under Socialism, all the capable would be compelled to work, on the principle that work alone gives the right to enjoy the produce of work; but the authorities would prescribe the kind of work, and so individual freedom would be infringed upon to an intolerable extent.

The author adopts a modification of these proposals. He thinks that as the facilities for production are improved by science and organization, there is no reason why the necessaries of life should not be supplied freely to all; but beyond necessaries, only those who worked would receive anything. In all these proposals wage-slavery would be abolished by the very fact that no one would be compelled to work for wages in order to obtain the necessaries of life. He argues, further, —and this is the highest interest conserved,—that such an arrangement would set men free to develop their own individualities, and to pursue favorite callings and occupations; and in this way the joy of life and the fruitfulness of life would be immensely increased.

Most of the laws which govern human life, such as the laws of custom, fashion, habit, duty, etc., have their source and sanction in moral and spiritual conditions and requirements, and in the dictates of conscience; but there are civil laws, criminal laws among them, that are imposed upon the social body by the necessity of maintaining order and of protecting society against the ill-disposed and the rebellious. The anarchist proposal to do without government, therefore, invites

the closest scrutiny. It seems inevitable that, human nature remaining as it is, some method of dealing with such things as theft, crimes of violence, hostile organizations, etc., would be necessary; and any such methods would be a departure from anarchist principles, and would put an end to anarchist social order. On the other hand, socialist government would probably develop the same forms of tyranny and oppression that are characteristic of State governments. "Government and Law, in their very essence, consist of restrictions on freedom; and freedom is the greatest of all political goods." Government and Law, when administered by State officials, or any body of public officials, tend to become arbitrary, partial, and unjust; democracy, the best of all governments hitherto, tends to become corrupt, and a general government is too remote from local interests to meet local requirements; government by majorities is apt to be oppressive and odious to minorities. Such considerations help to explain the distrust and suspicion with which Socialists and Anarchists look upon government, especially capitalistic government. Nevertheless, the State is, for certain purposes, a necessary institution; and the only thing left is to limit its powers to what is absolutely necessary; which can be done by autonomic groups capable of self-determination within proper limits. The "free growth of the individual must be the supreme end of a political system which is to refashion the world."

The dominant feature which should characterize International Relations is mutual good-will. This could be embodied in a League of Nations, wherein war would be intolerable, and weak nations would be secure in the enjoyment of peace and prosperity. The difficulties of capitalistic exploitation, national competition, and race antipathy, besides others, are serious and constant, but they can be overcome by "a firm hope fortified and informed by thought."

Science and Art under Socialism would encounter the danger of a materialistic and uniform mode of life. The socialist State could furnish technical training; but in an atmosphere of officialdom, liberty to follow the creative impulse would be too much hampered; and artistic appreciation

would suffer likewise. If these difficulties could be removed in a wise form of Socialism which had absorbed what is true in anarchist teaching, "it might afford infinitely better opportunities for the artist and the man of science than are possible in a capitalist community." "Guild Socialism, or even Syndicalism, under a liberal policy towards those who preferred to work less than the usual number of hours at recognized occupations, might be immeasurably preferable to anything that is possible under the rule of capitalism."

Space is lacking to reproduce the picture of "The World As It Could Be Made" according to Russell's ideas. The central motive of his philosophy of life is artistic freedom; in this he sees the joys, the fruits, and the benefits of life. "A life lived in this spirit—the spirit that aims at creating rather than possessing—is the way of life recommended in the Gospels, and by all the great teachers of the world." "If all men could sum up the courage and the vision to live in this way, . . . there would be no need for the regeneration of the world to begin by political and economic reform: all that is needed in the way of reform would come automatically, without resistance, owing to the moral regeneration of individuals."

We have aimed to suggest the main lines of Bertrand Russell's treatment of some of the urgent problems of the day. Our readers may or may not agree with the general drift of his thought, or with the summing-up as introduced by the opening words of his closing paragraph, "Our discussion has led us to the belief that the communal ownership of land and capital, which constitutes the characteristic doctrine of Socialism and Anarchist Communism, is a necessary step toward the removal of the evils from which the world suffers at present and the creation of such a society as any humane man must wish to see realized." Whatever our judgment of the merits of the book, it is well worth reading, if only to get abreast of the reconstructive thought of the day.

LEWIS F. HITE.

"CHRISTIANITY AND IMMORTALITY."*

NEW-AGE light in most respects forms the foundation of this treatment of immortality. The main position of the book is that creation, both the creation of matter and that of spirit, is a self-manifestation of God. Spirit and matter are therefore related as cause and effect; and there is interaction between the two. "Dyspepsia produces depression, and conversely depression causes dyspepsia." Matter is not crass spirit, nor spirit refined matter. "Matter, however much you thin it out, is still matter, and you cannot equate it with spirit without robbing spirit of its meaning."

The material body is the medium for building the spiritual body. That there is a spiritual body is evident from the post-resurrection experiences in the case of the Lord. He alone, because Divine, could carry the creative process down to the material plane, and appear, now as a gardener, now as a wayfarer, and again as the risen Lord. It was the projection of the spiritual body in creative impulse. It is the spiritual body, not the material, which should be thought of in the phrase, "I believe in the resurrection of the body."

In all of this of course there is but a faint glimmer of the law of correspondence; but enough to make one glad that there is even so much, and to make one wonder how this author of "The Development of English Theology in the Nineteenth Century" could have overlooked it. Whereas the author says that matter is a plastic instrument whose phenomenal manifestations may be as varied as the spiritual purposes of the agency behind it, the truth is that every material state has a definite spiritual state back of it, and that in the Lord's case He was after the crucifixion so far glorified in the Divine that He had an infinite number of options of material manifestation at His disposal. Further, along this line, we judge the author to hold that the Lord could not have entered the upper room where were the disciples in the manner popularly supposed, i. e., through the walls or closed door,

**Christianity and Immortality.* By VERNON F. STORR, M. A. New York: Longmans, Green & Co. 1918. 205 pp., 8vo. Cloth, $2.50 net.

because He referred to His appearance as that of a person having flesh and bones. Here the author has manifestly slipped on his own ground. He should have used the incident as an apt illustration of his very point. Creation is the self-expression of God; yea, the perpetual self-expression of God. In the Lord's case it may change from moment to moment; as witness the presence within closed walls of a material form.

But let us not lose sight of his central point, which is finely put in these words: "Creation is an eternal act; it is the perpetual self-expression of the Divine nature. Thus there never was a time when God was not manifesting Himself through created being." "We have to believe that God created matter to be the medium of His self-revelation."

We sadly miss the doctrine of the glorification in the following: "If by rising from the dead Christ wished to establish the general truth of resurrection and to make the truth plain to the world, it may well have been that His resurrection took a form which would serve as a sign to convince. An empty tomb would certainly have considerable evidential value." The answer to this seems to be, that the establishing of the general truth of resurrection was but incidental; that a far larger work was going on which absolutely necessitated the disappearance of the material body, now changed by a reversal of the creative process, and absorbed part for part, line for line, tint for tint, and tone for tone, into the substantial body of the Divine Humanity.

There are many other notable features in the volume before us interesting to mention, but space forbids. One point in closing, however, carries the author into deep stretches from which he seems to see no egress. He is concerned with the doctrines of universal salvation, and observes:

> May we not reasonably believe that in the clearer light of the other world even the most hardened sinner will see the error of his ways, and yield to the Divine love? But then comes the other side of the antithesis, human freedom and all which it involves of the possibility of persistent refusal to embrace goodness. I can see no solution of this difficulty.

If we turn to Scripture, the author observes, "There we find

ourselves confronted with a double strain of teaching. We find, as Martensen maintains, an antinomy in the Bible on this matter which we cannot resolve." If he had been familiar with Swedenborg, he might have added that there, too, we are confronted with a double strain of teaching which amounts to an antinomy. The key which the author and so many others have failed to use, is the fact that one strain of teaching is the appearance of truth always present in all revelations of Divine truth to guard the Truth from an unworthy approach. Which is the appearance, and which is the truth? The mind cannot answer. Only the heart can.

H. S. CONANT.

"TK AND THE GREAT WORK IN AMERICA."*

Among the multitudes not connected with established religious organizations, and among others who are so connected but not satisfied, there are many who are inclined to investigate one or another of the extraneous religious movements that come to their attention. Some of these persons are of the type of mind that can accept only what it can see in rational light, and have proved by sufficient reason. Others there are to whom the reputed experiences of the mystics strongly appeal, and who are more or less inclined to credulity. Such are lured on in their studies and practices by the hope of demonstration of the mysteries of the life of the spirit through personal occult experiences. "You shall have the proof, if you fulfill the requirements," is the promise that leads them to aspire to adeptship. This promise is a bait that attracts many good souls in this world, oft leading them astray, and easily making them the prey of unscrupulous imposters.

John E. Richardson was such an impostor, preying upon such people. The book before us is a full disclosure of the deceptions he practised upon the readers of his books, and

* *TK and the Great Work in America:* a defense of the true and ancient school of spiritual light. By SYLVESTER A. WEST, M.D. Chicago: Dr. S. A. West [720 N. Mayfield St.]. 1918. 440 pp., portraits, illus., and supplement, 12mo. Cloth. $2.00 net.

upon the enrolled students of " The Great Work in America." The writer of the disclosure thinks that one who has been misled in his own search for light and has discovered the deception, owes it to the rest of mankind to make known the facts as a warning to other seekers. As some of our readers have in the past been interested in " TK " (John E. Richardson) and the movement of which he was the leader, it will not be out of place here to deal briefly with what this book sets forth.

It seems that in response to repeated solicitation from his students, " TK " wrote a brief sketch of himself under date of Nov. 23, 1912. While a few of the details are probably true, most of them are purely fictitious, — as Dr. West easily proves.

Born in a country section of Iowa in 1853, John E. Richardson at twenty entered the State University as a sub-freshman, advancing to the grade of freshman three years later, but never graduating. In 1880 he went to California, and there began the study of law, in due time being admitted to the bar. On July 21, 1883, he claims to have been led mysteriously by a subtly controlling inner impulse to a hotel in the place of his residence. There he was met by a stranger who promptly gave adequate evidence of being a telepathic and clairvoyant genius of the first water, and after sufficiently impressing him in that manner, told him that he (the stranger) had come all the way from India, " the Home of Ancient Mystery," to see him and him alone, in order to proffer personal instruction that would enable him to " constructively and independently demonstrate the continuity of life beyond the grave." Why? Because he, and he alone of all persons in America, was occultly known by the Masters in India to be the proper person to establish and promote the work of the Great School in this country. The conditions were soon agreed to; and for the next thirteen months " TK " studied long hours daily with the mysterious stranger, going " over the entire field of psychology covered in ' The Great Work,' " — one of " TK's " books. According to the sketch:

> [He] taught me how to demonstrate every point, until I had developed all my Spiritual Senses perfectly — could see, hear, sense and talk with those of the Great Friends on the Spiritual side of life.

> And my final and crowning achievement, under his instruction, was to withdraw at will from the physical body and travel with him out into the spiritual realm.
>
> He had told me of the School, its work, and of its headquarters in India, and that when I was able independently to go with him, he would take me to the Central Temple in India, where I would be formally initiated. . . . My initiation occurred August 18, 1884.

Thus John E. Richardson became a "Great Master," capable of leading other suitable persons along the path he had trod. On this preposterous experience "TK" based his claim, and attracted his students.

Among other things "TK" tells how the mysterious stranger showed him Florence Huntley as his soul-mate, long before he saw her in the body. Incidentally it should be remarked here that Mrs. Huntley was a writer; and that without her assistance in more ways than one, "TK" could not have carried out his scheme. He apparently deceived even her as to his occult claims; and after the death of his first wife, he married her. In that relation, after nearly twenty years of "intense devotion to what she sincerely believed to be a great work for humanity," she finally became convinced that her husband was an outrageous impostor, and shortly thereafter, only two years after their marriage, she died, apparently crushed by the blow.

Incidentally we are told how Mr. Richardson came to adopt the letters "TK" as his designation. After the publication of "The Harmonics of Evolution" in 1899, a group of students began to form and hold periodic meetings; and in order to reply to questions of curious people without betraying the work undertaken by the class, the members were organized under the facetious name of "The Sublime and Ill-Illuminated Order of Tacks." Mr. Richardson was "Mr. Tack"; and the designation "TK" was derived from the word TacK.

This whole matter sounds wretchedly absurd; but there can be no doubt that on the basis of his claims to adeptship and to a leading part in a pretended Great School, and by means of the books written by Mrs. Huntley, — "The Harmonics of Evolution," "The Great Psychological Crime,"

and "The Great Work," — and of the plan she devised and developed for correspondence students, a group of persons numbering into the thousands, and to a considerable extent from the Masonic fraternity, began to study under "TK," all hoping for the eventual mystic demonstration.

Of course, from "TK's" standpoint there was *business* behind it all; though he made no charge for the instruction, since he affirmed that it was necessary to give guidance freely to all who should be accepted as pupils. Voluntary gifts were the thing; also subscriptions in response to his appeals for funds to help him advance the Great Work in this country. He always claimed to be in abject poverty himself; but Dr. West gives adequate evidence to show that, from gifts, subscriptions, and profits from the business of the Indo-American Book Co. (himself), Mr. Richardson, between 1899 and 1916, handled several hundred thousand dollars, for the greater part of which he was legally accountable to nobody.

Among the students were some persons of more or less note; and from among these a few were finally chosen to serve as a board of trustees. In 1916, when the board became aware that "TK" was an impostor, the president maintained that the whole matter should be made public; but in this desire he was opposed by the others, who apparently were very solicitous of their faces and skins. However, the president, acting independently, did send out a full explanation at his own expense to all students whose addresses he could secure. That letter, together with all the other important facts connected with the case, are presented in this book by Dr. West, who was employed, from June, 1915, until his resignation in 1917, to take charge of the Indo-American Book Co., and after the disclosure had access to all the necessary documents, etc.

"TK's" downfall was due to his fondness for women. Though he didn't look it, he pretended to be a saint; and, as was befitting a pretender to sainthood, from 1902 he kept himself in concealment even from his students almost all the time. But his successive betraying of a number of his women pupils on the pretence of their being his soul-mates of one or

another degree, resulted in his final undoing. Apart from that, however, it is difficult to see how the movement could have gone on much longer than it did without some kind of collapse. After the crash, "TK" betook himself to California, where at last reports he was still living.

In closing we may add that Dr. West did not attempt to make his book on "TK" a literary production. It is far from that. Interspersed with the evidence given, however, the humor of the author shows itself in numerous remarks, anecdotes, and pictures of an amusing nature, tending to enliven an otherwise gruesome tale. In a supplement at the close of the book he takes the opportunity to make known where his own interests jumped to after the shock of "TK's" downfall. He has become a promoter "in the establishment of the Harmonial Dispensation," founded upon the writings of the late Andrew Jackson Davis, of spiritualistic fame, from whom he thinks that "TK" derived many of the "beautiful spiritual conceptions" of his books. Would that he might have turned to worthier things!

B. A. WHITTEMORE.

"THEY WHO UNDERSTAND."*

THIS book is an earnest and sympathetic effort to bring to the world, stricken by the tragedy of war, an abiding and comforting belief in life hereafter.

Miss Whiting refers on page 29 to the convincing nature of Swedenborg's "authentic experiences" in relation to the spiritual world; and she declares that "we are here and now spiritual beings dwelling in a spiritual world . . . temporarily clothed with a physical body" which we discard at the resurrection, as one discards outworn garments (pp. 3, 23).

Nevertheless, her views regarding the "ethereal" or spiritual body (p. 28) seem materialistic. She says that we do not see the invisible throng of spirits which surround us, "be-

**They Who Understand.* By LILIAN WHITING. Boston: Little, Brown, & Company. 1919. 200 pp., 12mo. Cloth, $1.25 net.

cause the etheric body is in a state of too high vibration to be registered by the physical eye." (See pp. 32, 75, 138.) The New Church, on the other hand, teaches of the discrete degree between matter and spirit, in consequence of which inhabitants of the other world are visible only through the opening of our spiritual eyes.

The author reveals her sympathy with oriental theology in her aspiration that man "may merge his whole being in God," to the "complete identification of the human self with the divine" (pp. 170, 171).

We do indeed share God's qualities, but with unyielding limitations. A whole eternity of cumulative spirituality, although ineffably rich in filial delight, will only ensure us a finite capacity for feeling, and a finite grasp of intelligence in comprehending, God. Swedenborg's "Divine Love and Wisdom," n. 17, tells us that an angel may "by sublimation and approximation" be elevated above the degree of a man, but yet not to the infinite things of God.

Miss Whiting gives a studious chapter to "Evidential Communication and Proof" of continuity of life after death, including Spiritualism and Psychical Research; but, on pages 87, 144, she criticises the mass of objective phenomena—"with raps, with alleged materializations, with the ouija board, with crystal-gazing . . ." declaring that "in the higher and larger aspect of spirituality of life, they became negligible."

She urges the attainment of direct communication with spirits, through the training of our higher faculties. (See Chapter V, "How to Develop Spiritual Recognition.") Swedenborg, on the other hand, warns us not to seek intercourse (Apocalypse Explained, n. 1182, end). The Lord sometimes opens the veil; we will not solicit.

Among the many phases of current eschatological thought presented by Miss Whiting, some will answer present needs. She writes with ease, with ardent-spirited desire to help, and with high courage for the world's future.

EDNAH C. SILVER.

"THE HILL OF VISION."*

A YEAR ago (April, 1918) there appeared in our pages a brief notice of a book entitled "The Gate of Remembrance," by the authors of the volume now before us. That book recounted the discovery of the "Edgar Chapel" among the remains at Glastonbury Abbey, after excavation carried on for that purpose in accordance with information unexpectedly obtained through automatic writing by the hand of John Alleyne. The present volume, entitled "The Hill of Vision," is based upon automatic writings similarly obtained by the cooperation of the same incarnate personalities, Messrs. F. B. Bond and John Alleyne, and apparently of a number of intelligences "on the other side." While notices concerning other automatic writings have produced in us very little inclination to examine the works treated of, the reading of the Preface of the present volume—by the well known Boston architect, Ralph Adams Cram, who stands sponsor for the book—led to the reading of the entire volume, which proved very interesting. Certainly it is an amazing book; and we doubt if anything more wonderful is to be found in the entire field of such writings in modern times.

As early as 1909 the intelligences behind these communications burst forth with a prediction of impending war, and of a following period of transformation, after which "the leaven of the Faithful shall work, and because it shall endure it shall transform the world"†—though the words just quoted are

*_The Hill of Vision; a Forecast of the Great War,_ and of Social Revolution with the Coming of the New Race, Gathered from Automatic Writings Obtained between 1909 and 1912, and also in 1918, through the hand of John Alleyne, under the supervision of the author. By FREDERICK BLIGH BOND; script by John Alleyne. Boston: Marshall Jones Co. 1919. xxv+134 pp., 12mo. Boards, $1.50 net.

†Elsewhere (p. 6) we find the following significant prophecy: "Thus shall the light be relighted, and shall shine on all the Earth, a Temple set in the midst of a new revelation, where the wise shall worship as well as the simple, in the old Faith reclothed with acceptance to the wider knowledge, and in the habiliments of modern intelligence."

from a later communication, notable among a number of a prophetic nature obtained during the next few years. The special interest of the book, however, centers in what is called "The War Script of 1918," in which occur definite predictions as to the exact time when the tide of the War will turn, and when the actual end of the War will come, though to be followed by an aftermath of lessening strife. A script obtained on March 13, 1918, specifies August 24th of that year as the day that "will see *surcease* of battle"; and the scripts of March 27, 29, and 30, definitely state that the tide will turn on Easter Day (the 31st),—the script of the 30th, written at the height of the Great Offensive, when everything was giving way before the Germans, saying, "Tomorrow, as we have said, the first great sign of failure will be manifest, and what follows we have told you already." Substituting August 25th for the 24th, Mr. Cram, in his Preface, gives evidence confirming these prophetic dates.

But apart from these specific predictions, the communications contain many things of a prophetic nature with regard to the course of events in the broad during an indefinite, though not greatly prolonged, period following the War. If true, there is much that is ominous yet to be worked out in ways that no incarnate mortal can at present foresee in confirmation of the lines here laid down; but just as the outcome of the Great War was predicted as an inevitable victory of Right over Might, so the eventual condition of the world in the not distant future is painted as in similar accord with the will of God. In short, however ominous the present condition of affairs in the world, the message of the book is one that distinctly sustains us in the optimistic hope and expectation for true Democracy. Besides being stimulating to our faith, the contents of the book are also stimulating to our philosophic and humanitarian meditations; but space is lacking to present these matters. Whatever the ultimate source of these communications, they seem to the present writer well worth reading.

B. A. WHITTEMORE.

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(*From the Author's Introduction, page 5.*)

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